

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Domestic Missions OF THE Protestant Episcopal Church.

AUGUST, 1871.

LETTER FROM BISHOP RANDALL.

DENVER, COL., *June 3d*, 1871.

REV. AND DEAR SIR:—Yesterday I reached Denver, on my return from New Mexico. I left on Tuesday, the 9th of May, in the stage-coach for Santa Fe, and arrived at that place on Friday afternoon, travelling day and night,—a distance of four hundred and twenty miles. I was warmly welcomed by the friends of the Church residing in this ancient town (the oldest but one in the United States), and was very hospitably entertained at the residence of Col. Bridgman, in whose parlor the Services of the Church are maintained every Sunday by Lay Reading. On Sunday, 5th after Easter, I preached in the Senate Chamber, morning and evening, and administered both the Sacraments. Here are the Headquarters of General Granger, who commands this Military district, and who, I am happy to say, takes an active interest in establishing the Services of the Church. Several other gentlemen with their families, connected with the army, and now residing at Santa Fe, are equally interested in this work, with other citizens who have made this place their home, and who are anxious to secure the erection of an Episcopal Church, and the services of a Clergyman.

The town, since my last visit, has been considerably improved, and there are signs of decided progress in a direction creditable to the American portion of the population. A good school is much needed, and earnestly desired by the people, who will contribute liberally in sustaining such an institution in connection with the Church.

On Monday, the 5th, I left in the stage for La Messilla, where I arrived on Thursday afternoon. This place is three hundred miles from Santa Fe, and is near the southern boundary line of the Territory. The stage road

passes over the "*Jornada*" (which, translated into English, means the "Journey of Death"). This is a desert of ninety miles in extent, which was formerly the terror of travellers, there being no water to be found in all this distance. Within the last two years, a man by the name of Martin has sunk a well, to the depth of 164 feet, at a point half-way across the "*Jornada*," and here man and beast may now find refreshment. This plain would be a grand "war-path" for the Indian, as there is only one house in ninety miles. I was the only passenger across. The conductor comforted me with the remark, that "he did not know whether he should be able to get through;" neither did I; but I had no fears, and I don't believe he had any. The Indians are very bad, at this time, on the road from Messilla west, but have made no hostile demonstrations in this immediate vicinity. But these people are not in the habit of giving you information, when they intend to call for your scalp. The fact of peace is not a guarantee of peace. The exposure is constant, and so Mr. Martin has built his house as a fortress in the form of a hollow square. The windows of his dwelling are small and are used for the two-fold purpose of letting in light and letting out the means of defence, when outside circumstances call for such demonstrations.

On reaching Messilla, I was very kindly entertained at the residence of Col. Jones. Here I was met by the Rev. Mr. Tays, who has a parish and school at El Paso, in Texas, fifty miles distant, who kindly assisted me in the Service on Sunday. I preached in the morning at Las Cruces, which is a pleasant town three miles from Messilla. The congregation was large, and among them were a number of Mexicans, some of whom stood (the seats being all occupied), and others sat upon the floor, according to their common custom. In the afternoon, Service was held in the Court-room at Messilla, where there was a good congregation. Here I baptized two adults and three children, and confirmed two ladies, one of whom had been a member of the Romish Communion.

There is a very considerable American population in both towns, and among them are Protestants, Romanists and Jews, who are very desirous of having a good school established in the community, and for this purpose are willing to contribute towards the support of an Episcopal Clergyman, who will preach and teach. One Minister can conveniently serve the two parishes; and the school, when permanently established, will be located midway between the two towns, being less than a mile and a half from each.

On Monday, I took the stage for Santa Fe, which makes only one trip a week. It seemed quite like provincial times to be hundreds of miles from railroads and telegraphic wires, having only weekly communication by coach with other parts of the country. This is the way our forefathers lived in olden time, before the Revolution, and it will do us no harm to taste, now and then, of the same mode of life. On the return

trip, there were four passengers besides myself; all spoke Spanish, and were thoroughly armed. Had the Indians met the coach on the "Jornada," or any where else, they would have found the attempt to take a lock of *their* hair, one to be prosecuted under difficulties. The only apparent peril which we encountered was that resulting from having one conductor and two drivers, with two out of three decidedly drunk. We started in the midst of a thunder storm. At dark we had reached a point on the bank of the river which was overflowed, and which, strange to say, to the bold eye of an intoxicated stage-man, was altogether too dangerous to be forded; and so it was decided to take the road over the hills, which was very rough, and with which the drivers were but little acquainted. The result was, that four times we were off the road, and twice came very near upsetting. By the help of the passengers all was made right, and by a good Providence we arrived at Fort Selden, with our heads on our shoulders and our limbs unbroken, with our navigators and engineers slightly improving.

On reaching Socorro, I met by appointment Judge Johnson, of the United States Court, then in session at that place. I found the Judge waiting for me on my arrival. He had been baptized and reared in the Episcopal Church, and was anxious to confess CHRIST in the Apostolic Rite of Confirmation. While the passengers were at dinner, I held a Service in the parlor of the hotel, and administered the 'Laying on of hands,' in the presence of several persons. The Judge returned to the Bench, and I went "on my way rejoicing," "going toward the" North.

On Thursday, I was again at Santa Fe. On Whit-Sunday morning, I preached and celebrated the Holy Communion, and in the afternoon preached and administered Infant Baptism. During my stay at Santa Fe, I baptized nine children.

On Monday morning, the 28th, I left for the North. The stage fare from Messilla to Santa Fe, is 25 cents a mile. Mr. Bennett, one of the proprietors of that line, invited me to dine with him on the day I left Messilla, and, while at the table, very politely handed me a "pass" to Santa Fe, which was equivalent to a present of seventy-five dollars to the Treasury of the Domestic Committee. From Santa Fe to Denver the fare is eighty dollars, or about 20 cts. a mile.

On Wednesday night I reached Trinidad. This place has much improved since my last visit. There is a very considerable and constantly increasing American population, among whom are three or four families connected with the Episcopal Church. Many persons, not Churchmen, expressed a strong desire to have an Episcopal Church established in that town; and though I could not positively promise to send them a Minister immediately, yet they were anxious to commence at once the work of obtaining subscriptions for the erection of a church,

and several hundred dollars were subscribed for this purpose. On Thursday evening I preached to a large congregation.

On Friday afternoon I reached Denver, having travelled fourteen hundred and forty miles by stage, saved by a good Providence from all accident, and much refreshed by the journey. Day and night travel in a stage is a little uncomfortable at first; but human nature has wonderful powers of accommodation; and so one can become accustomed to the terrific tossings of an empty coach, over a rough road, and the tight squeezings of a full one which render breathing and sleeping not so pleasant as they might be.

I have written more perhaps than you have room for, and will only add, that New Mexico presents to-day one of the most interesting and most important Missionary fields for our Church on this continent. I cannot at this time give even an analysis of the facts from which I form this opinion. I may write more at large on this point at some future time. But if the Domestic Committee or any of your readers desire to enjoy an ocular demonstration of the fruits of the Roman Catholic Church, where its principles have been taught and practised for three hundred years unmodified by the light of Protestant truth; and, at the same time, enjoy a panoramic view of Egypt at the time of the Pharaohs, in an agricultural aspect; he has only to go to New Mexico. I could relate many particulars as illustrating the social, civil, domestic, moral and religious condition of this people which would interest your readers, but might not be altogether judicious at this time.

DOMESTIC MISSIONS.

[EXTRACTS from a Sermon preached in the Church of the Advent, San Francisco, California, by the Rector—the Rev. Dr. Lathrop—from the text: “There remaineth yet very much land to be possessed.” Joshua 13: 1.]

The history of our Domestic Missions is worthy our attention and remembrance. In the year 1835 * our Church seems to have first come to a knowledge of the duty resting upon her, to provide for the care of her members scattered abroad throughout our then Western Territories, as sheep having no shepherd. At least that knowledge then first assumed any practical form, and Rev. Jackson Kemper was consecrated the first Missionary Bishop of our Church in this country, to exercise Episcopal functions in Missouri and Indiana. He was the last Bishop on whose head rested the hands of the venerable Bishop White. Bishop Doane preached the sermon upon the occasion of his consecration. A noble work has Bishop Kemper done. He saw no less than six Dioceses, each with its Bishop and staff of Clergy, formed out of that vast jurisdiction over which, then almost an uninhabited land, he at first presided. In 1854 he became Diocesan Bishop of Wisconsin, and after thirty-five years

* Our good Brother, in common with (perhaps) the great majority of Churchmen even, labors under an erroneous impression on this subject. The true state of the case will be found indicated elsewhere in this number of *THE SPIRIT OF MISSIONS*. See *Jubilee Notice*.

of labor as a Bishop in the Church of God, full of years and honors, not yet a year ago went to his reward.

The Missionary jurisdiction of the South-West was created by the General Convention in 1838, and placed in charge of Right Reverend Bishop Polk. Three Dioceses, Alabama, Mississippi, and Louisiana, were formed during Bishop Polk's life from the territory over which he at one time had sole charge.

The next Missionary Bishop sent out by the Church was Bishop Kip, for California, 1853. In 1854 this State became independent of the Missionary Committee, and Bishop Kip was elected Diocesan. Oregon and Washington were made a Missionary jurisdiction in 1854, and Bishop Scott placed over it. Of the immense extent of country stretching from the Mississippi river to California, nothing was known at the time of the sending into the wilderness our first Missionary Bishop in 1835. Much of it received no attention from our Church till 1860, when Bishop Talbot was consecrated "Missionary Bishop of the North-West." The meaning of the "North-West" had changed from the time that that title had been given to Bishop Kemper. Bishop Talbot visited nearly every part of his vast field, coming even to Nevada at one time when the mining excitement was at its height in that region. It was soon seen that this work was too large for the energies of one man, and at the General Convention of 1865 four new Missionary Bishoprics were established—Nebraska and Dakota, Colorado with Wyoming and New Mexico, Montana with Utah and Idaho, Nevada with Arizona—and over these were placed Bishops Clarkson, Randall, Tuttle and Whitaker. Under their fostering care, in these five years, so much has been accomplished in the extension and upbuilding of the Church of God, that we can only say, "It is the Lord's doing, and it is marvellous in our eyes." And now that we can look back upon thirty-five years of Missionary work in our land, and mark the contrast between this our day, and that when Bishop Kemper went forth, we must say with thankfulness and wonder, "What hath God wrought—surely this is the finger of God." Then, we had fourteen Dioceses, now forty-six. Our Westernmost State was Ohio; South Carolina and Tennessee formed our Southern boundary. Now, from the Great Lakes to the Gulf, and from ocean to ocean, there is no spot which is not under the supervision of our beloved Church: and in our Western Territories and States a work has been begun, and is going on, which for permanence and promise has scarce been ever equalled in any land, a work which challenges the admiration of all who behold it, and demands thankfulness from those connected with our Church, and exertion, too, in our day, to take measure of our own ability, that these foundations may have worthy superstructure, and that this work so auspiciously begun may be continued.

Let us now glance at the present state of the Domestic Missionary field and work. We have five Missionary jurisdictions, each under a Missionary Bishop: Arkansas, under Bishop Pierce; Oregon and Washington, under Bishop Morris; Colorado, Wyoming, and New Mexico, under Bishop Randall; Montana, Utah and Idaho, under Bishop Tuttle; Nevada and Arizona, under Bishop Whitaker. Besides there are two Missions, Dakota and Indian, under Bishop Clarkson, now Diocesan of Nebraska. The Bishops of these Missionary jurisdictions saw the necessity for the establishment of schools, that they might train the young under the influence, and accustom them to the Services, of our Church. So in Nebraska, to which Bishop Clarkson was sent in 1865, we have a College with five Professors, a Divinity School, a Boarding School for girls, a Collegiate Institute for boys, and two other Diocesan Schools. There are 29 clergy in the Diocese, with 19 Parishes and 21 Missionary Stations. The Bishop has lately ordained three clergymen trained in Nebraska, and has now six candidates for Orders. In Oregon, St. Helen's Hall, a boarding and

day school for girls, had 132 pupils the first year, and opened the second with a large increase, requiring immediate enlargement of the buildings. Last September, the Bishop Scott Grammar and Divinity School opened with 46 boys. For this institution, a beautiful site of four and a half acres of ground in the city of Portland, was given to the Bishop. In Salt Lake City our Church is the only one, I believe, which has obtained anything like a firm hold. St. Mark's School has above 200 pupils, three-fourths of whom are unable to pay tuition, and St. Mark's Church, in the very midst of that soul-destroying delusion which is a disgrace to our age, country, and civilization, bears faithful testimony to the truth, and is doing quiet effective work towards the overthrow of falsehood, oppression, ignorance and wrong. Bishop Randall has a Diocesan High School for girls, with nine instructors, at Denver, a Collegiate School for boys at Golden City, St. Peter's Institute at Pueblo, and St. Mark's Academy at Cheyenne. Thus are our Missionary Bishops doing the first work for CHRIST and the Church; laying the foundations of a goodly temple which they who shall come after them shall carry on in fair proportion to full completeness.

Domestic Missions, however, are not limited to these exclusively Missionary Jurisdictions. To our older States the Domestic Committee still extend a helping hand where it is needed. At the close of the war, the Southern Dioceses were so much impoverished that the people were utterly unable to support Clergymen; and many faithful ministers were obliged to labor with their own hands to procure the necessities of life. Very few in that time of trial deserted their flocks, or abandoned their ministry. Those States in their days of prosperity had contributed largely to sustain Domestic Missions, and it was felt to be but right in their day of extremity to help them. So the number of parishes aided in the South was very largely increased. In North Carolina now, thirteen parishes receive assistance from the Domestic Committee, in South Carolina twelve, and in Virginia eight. In twenty-five organized Dioceses, Missionary aid is extended to 158 places and pastors. In California, we have always received help from the Domestic Committee. Thus much, then, for the present state of the Domestic field and work.

Now let us consider how this work has been done and is now doing. In one sense it is through a Committee appointed by the General Convention, with its headquarters at New York. But this work has been carried on, and these great results obtained, by the prayers and offerings of Christian men, women and children throughout our country. Little rills of beneficence have flowed from earnest, loving hearts in all portions of our land, and they have united in this glorious river whose gentle flow has fertilized the earth, made the desert blossom as the garden, made to grow amid the dense luxuriance of our Western prairies the rose of Sharon. Yes, this stream of benevolence has made glad the City of our God, has shown CHRIST that He did not die in vain, that there are yet those to whom his words, "Freely ye have received, freely give," are more than an empty sound; those who feel His last command, "Go ye into all the world, and preach the Gospel to every creature," as binding upon *them*, and who are striving to obey it.

There have been, and there are, men and women in our communion whom GOD has blessed with wealth, who hold it as God's trustees, and disburse it freely for the honor of CHRIST and the advancement of His kingdom. I might mention the names of those who have built churches, endowed schools and colleges, and given liberally to support the Gospel. Others there are equally worthy of mention. I cannot name, for I do not know the names of those, poor in worldly wealth, who have of their penury cast into GOD's treasury their mite. Their record is on high; GOD knows their names. The poor widow, to Him who saw the heart and knew the whole transaction, gave more than all the rich men. But while we rejoice, with reason, at

what has been accomplished, we, as a Church, have no ground for boasting, when we look at what has not been, and what might have been, accomplished. The amount of receipts of the Domestic Committee for the year ending October 1st, 1870, was \$126,000. The number of communicants in our Church is reported in the Year Book at 217,000, so that each communicant of the Episcopal Church in this country gave, upon an average, a little less than sixty cents during the year, through the regularly authorized and appointed agency, for the extension of that Church in our own country. Suppose every communicant had given \$5.00 on an average; more than a million dollars would have been placed in the hands of the Committee for their great work. Another fact, however, seems to me more startling and less creditable than this. In *THE SPIRIT OF MISSIONS*, for March, it is stated that four-fifths of our Parishes in the United States never pay one cent into the Treasury of the Board of Missions, for either Domestic, Foreign, or Home African Missions. Surely this ought not to be. Every parish should give something annually to such objects, however small the gift might be. The one-fifth contributing may be the largest and most wealthy Parishes (but I doubt that it is so); if they are, the other four-fifths should give as much more as the one-fifth contribute. There is reason for shame that we have done so little, as well as gratitude that God has so blessed the little we have done.

And now I come to our duty here in California, and in this Church; and that is *first* to know the facts concerning our Missionary work. It is, in my judgment, the duty of every professing Christian to know what God is doing and what the Church is doing, as well as what princes and insurrectionists, presidents, judges and juries are doing. But it seems difficult, almost impossible, to get the people to read upon this subject. *THE SPIRIT OF MISSIONS* is one of the best Missionary periodicals ever published. I take seventeen copies for this Church when I should take one hundred. I have often with my own hands put them in the pews of those whom I wished to see take and read them. After Service I have found them where I placed them, and have put them in other pews, and so on, until my seventeen copies have gone round the Church and left me two or three which nobody would take. This means that about fifteen families in this Church will take this periodical home with them when it is placed in the pews. Only two, I think, have expressed a desire to have it regularly. A few, however, I believe, are subscribers, and receive it through the mail. I have presented, this morning, nothing which every intelligent Churchman should not know as well as I. Such sermons are not to my taste, but the facts must be brought before you that you may feel and act right upon this matter, and I must conquer my reluctance and go back to first principles, tell you what we have done in Missionary work, what we are doing, what we ought to do. Our duty is, *second*, to help on by our prayers and alms this great work. This I might argue from political grounds, that it is our duty as citizens to send the Church and spread the Gospel throughout our land; or from general grounds, that it is every man's duty to impart, as he receives; or, speaking to Christians, that we should follow our LORD's example, obey our LORD's command, strive to bring about an answer to our prayers, a fulfillment to the prophecy of God's word.

But I shall speak of our duty on the ground of reciprocity. California has received from the Domestic Missionary treasury within the last twenty years, I think, somewhat more than \$60,000. How much we may any of us be indebted personally to what by the expenditure of this sum has been accomplished, I for the opportunity of preaching here, you for the disposition and ability to hear, we may never know in this world, but certainly the duty now rests upon us, in common fairness, to return when we can some portion of what we have received. I have looked through twelve numbers of the *SPIRIT OF MISSIONS* to see what we have done in the past, and find that in the

year we gave \$290. I do not believe that in twenty years we have returned to the Domestic Committee \$3,000. This Parish I think has not given a dollar for the last three years. For this fact I am probably very much to blame. We have had many pressing demands nearer home, and I have continually hoped that the system of regular contributions, of systematic beneficence might so obtain in this Parish, that special collections for the great objects of the Church would be unnecessary. But I shall wait no longer for the realization of my hopes. This Parish shall never again pass a year under my charge without contributing something to Domestic Missions. We shall for the future be not of the four-fifths who forget, or neglect, but of the one-fifth who remember and to some extent discharge their duty. And now I ask you for a collection. The facts are before you. If they do not appeal to your sense of right and justice, as well as to your liberality, nothing which I can add would do so. I do not wish to ask you very often for money—I never have without receiving a liberal response—I presume I shall not now, for surely I have never presented an object which was more worthy your sympathy, your prayers, your gifts, as Christians, Churchmen, Californians, members of the Church of the Advent, than the cause of Domestic Missions.

THE RECTOR OF ROXBURGH;*

OR, THE SPIRIT OF MISSIONS.

CHAPTER III.

In our last we left Dr. Walton and his wife in the Study, the former being just on the point of making an important declaration. At length he opened the following conversation:

"Mary!"

"Well, Marmaduke."

"Mary, don't you think we should prosper better, if we thought less about our own interests?"

When Mrs. Walton heard these words she felt perfectly astonished, never more so perhaps in her life; for the Rector's wife believed profoundly in two things,—The Creed and her Husband. In matters essential, it was really impossible for Marmaduke to err. And yet, what was this he was now saying? At last she spoke:

"You certainly don't mean that!"

"I certainly *do*."

"You mean *me*, not *we*."

"I mean *myself*, not *you*."

"Why, what possesses you, Marmaduke?" replied Mrs. Walton, now much concerned, "there isn't a person that I could mention who cares less for himself; and everybody knows that you are a perfect *slave* to the *parish*."

"*And that is just the trouble.*"

Mrs. Walton was now more puzzled than ever, and knew not what to say, and so (like a wise woman) she said nothing.

"Yes, Mary," the Rector finally went on to say, "I have been thinking too much of myself; that is, I have identified myself exclusively with the parish, and thought of nothing beyond the parish, absorbed in the aim to administer affairs so as to make the position of the parish comfortable. In so doing I have been thinking only of myself, of my own interests."

"Oh, is that all?" was Mrs. Walton's reply in a relieved tone, which indicated that the charge thus brought against himself was a trivial matter.

* Entered according to act of Congress, in the office of the Librarian of Congress, at Washington.

"Yes, that is all; and it is enough."

"But how thereby do you defeat yourself?"

"Why, just as a farmer defeats himself when he thinks only of his own farm."

"But we must take care of ourselves first."

"Is that the way in which the Church of Jerusalem was established?"

"Perhaps not."

"Is that the policy that was adopted by the Apostles?"

"Why, Marmaduke, certainly not. They only *began* at Jerusalem; but you know that *we* are not Apostles."

"But we have ended, as well as begun, here in Roxburgh."

"Do you certainly think so?"

"Let us ask ourselves, rather, what is the *fact*. See that letter. There it lies just where it was dropped so long ago. It is unanswered, like many others of the same kind from the Missionary Society."

"What can the Society expect of us, here in Roxburgh? Is the sailor whose ship is sinking able to assist others?"

"But there is no analogy between this parish and a *sinking* ship. The Church is always in danger, and yet always safe. We cannot sink, because CHRIST is with us, and will be to the end."

"Yes, Marmaduke, but *take our own case*. How can we, for instance, undertake to help build Missionary churches while our own house leaks?"

"We must remember, Mary, that there are more reasons than one for leaky roofs. While some roofs leak because there is no money to buy shingles, others leak because the occupants have done nothing to encourage mill and lumber interests and pioneer enterprise. I really begin to believe that we have been thinking too much of ourselves, and too little of the welfare of the Church at large. Science tells us that *everything grows in a solution of itself*; and clearly the solution in which we have so long been immersed is that of *selfishness*. What, therefore, must the hearts of our people be most like? this parish is coming to be so much condensed selfishness, the solidification of the atmosphere in which it grows. For, remember, again, that *everything grows in a solution of itself*?"

Mrs. Walton was sorely puzzled for a reply, and began to suspect that they had really been indulging in narrow views. For herself, all her ideas were bounded by the parish. The parochial relation was, to her mind, the most delightful relation of all. The position of a Pastor's wife she viewed as one of the most eminent usefulness; and the term Pastor she deemed exhaustive as a definition of the most faithful performance. So Marmaduke had thought; and at the Seminary they had "Pastoral" Theology in abundance. Still, as he finally came to realize, the head of a parish must be something more than a Pastor in order to illustrate the husbandry of God.

From this day forth, the Rector's mind rapidly cleared, and he realized that for a long time past he had been conducting his ministerial work on narrow principles.

One evening, when reading the *Task*, he came to the following lines, and recited them aloud to his wife:

"The crowded roots demand enlargement now,
And transplantation in an ampler space.
Indulged in what they wish, they soon supply
Large foliage, o'ershadowing golden flowers,
Blown on the summit of the promised fruit."

"There," said the Rector, "that is just what St. Mark's, Roxburgh, wants—*trans-planting*."

"How so, must it get up and itinerate?"

"No, but it must be transplanted, at least relatively; fix itself in new, fresh and fructifying soil; have a new atmosphere."

Mrs. Walton caught at the idea with pleasure. The old atmosphere had become murky enough, and she was longing to see a little spiritual sunshine bursting through the clouds. But then, "would *anything* wake up St. Mark's? Had not the hard-working Rector done all for this vineyard that he could do?" Marmaduke was of the opinion that something very essential had been left *undone*. They wanted in the parish a spirit of liberality, of generous giving; and how had he treated the subject? To tell the truth, he had not treated it at all. When he came to examine his sermon record he was astonished to find how it had been overlooked. His studies in the matter of giving had been confined to a particular point, and the principles of liberality, the philosophy underlying the law of contribution, had been neglected. It is true he had spoken of offerings as forming a part of Divine Worship, yet the high function of the Soul in its aspect as a Giver had not been touched. In fact, he had been too timid on the whole question; and he now realized that he must advance boldly, and plant himself by the side of the Apostles on the whole question of systematic beneficence, and teach the absolute duty of giving constantly, on principle, and according to individual ability. He had in reality been dallying with side issues, and he saw that he must temporize no longer, but take radical views, and thus get at the root of the whole matter.

But now how should he proceed? It was no easy matter here in Roxburgh (encrusted as was the whole parish with the accretions that accumulate in connection with fossilized thought) to break in upon the old order; and yet, it must be done. On this point he dwelt for several days until at last he saw his way opening.

But while his thought was thus gradually expanding, a great and real shadow fell upon the Rector's path, a shadow in comparison with which everything else appeared bright.

"Eva is not well to-night," said Mrs. Walton to her husband. "She appears feverish. I wish you would step up and look at her."

This was a summons over which the Rector lost no time; for, ascending the stairs hastily, in less than a minute he was by his child's side, kneeling over her crib, and holding her hot hands in his own. Mr. Walton was not an alarmist, and therefore took an encouraging view of the case at once, agreeing with his wife that a physician was not necessary, and suggesting one of those simple and yet efficient remedies which a mother always has at command. An hour afterwards, Eva fell softly asleep, with beads of moisture on her brow, while the Rector, assured by these signs of relief, retired to his Study, and buried himself in his books.

But, the symptoms were deceitful; and, when morning came, Eva lay sore stricken with the disease which had evidently taken hold of her brain. Dr. Montague, the Rector's parishioner and friend, a man of large experience and unquestioned skill, was at once called; but when he saw Eva's condition his face assumed an anxious expression that it seldom wore, while his inquiries and observations were made in a way that indicated serious doubts. Finally he ended his examination, and decided on his mode of treatment for this, a well-defined attack of brain fever. Thus the house became a hospital, while every resource was drawn upon in the general effort to disarm this terrible disease. But, for a while, all that was done seemed in vain, and Eva rapidly sank under the fever until the patient little sufferer writhed in the agony of delirium, while the Rector and his wife waited and watched with hearts wrung by an anguish that no words can describe. At the end of a number of days, however, Eva began to revive, while consciousness returned, and, to their great joy, a look of recognition lighted up the depths of those wondrous violet eyes. With thanksgiving they now poured out their prayers to God, beseeching Him to spare

their child; while Dr. Montague studied the symptoms anew, and gathered fresh faith to ply his skill. For a time there was hope, and the terrible cloud seemed on the point of lifting. But God had not so ordered. With the approach of night-fall, Eva's eyes lost their calm, assured light, and the delirium returned. Dr. Montague saw the prophetic change, and his countenance plainly told that there was no hope. The Rector looked the impersonation of despair, and knelt with his wife by the side of the sufferer's bed, vainly studying to perform some act to mitigate her pain. All saw now that the end was nigh. Again at the expiration of a couple of hours Eva began once more to grow more quiet, until at last her little hot parched hands lost some of their heat and finally rested quietly on the bed. The fire had nearly burned out and done its dread work. Now a faint gleam of consciousness returned, and, with a smile, she received the kiss which her mother imprinted upon her lips. Then her eyes closed, and her head reclined peacefully upon the pillow as if she were in a trance.

"ALMIGHTY GOD, and merciful FATHER, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon"—

Thus far the sorrow-stricken man proceeded, and no farther, the prayer being strangled by grief. But now the lips of the dying child were seen to move, and soon she whispered:

"They are coming."

"Who are coming, darling?" gasped the mother, clasping her hands.

"The Angels; hear their wings! see! see!"

In the ghastly light of the low-burning midnight lamp, the appearance of Eva, pointing with her half-raised finger toward the invisible forms, was strikingly supernatural; and Dr. Montague himself, though long familiar with scenes like this, felt profoundly impressed with the belief that others were present besides the parents and the dying child. Yet Eva, with a vision now bathed in the immortal effulgence, saw eye to eye. Again she spoke, her face radiant with joy:

"Mother, hark, the music! They are here. I am going: g—good-bye."

At the last word her lips ceased to move, and they knew that she had gone. At the same instant Marmaduke wildly stretched out his hand above the bed, as if expecting to retain the spirit of his child; but he grasped only the thin air. Eva was indeed gone, gone with the Shining Ones that all now believed had been there.

In the morning, the bell from out the tower of St. Mark's told the people of Roxburgh that the painless soul of Eva, the Rector's daughter, was now resting with God.

For the next two days within the darkened house there was an unseen, interior and secret gloom that only the bereaved parents could fathom; yet there was light in the midst of the darkness, and the sorrow was not unmixed with a solemn joy which strangely increased as the hour for the burial drew nigh, so that, when the Rector and his wife bowed at last near the chancel of St. Mark's, their minds had attained to a state of holy peace.

The committal was performed at the cemetery, beautifully located beyond the immediate limits of the town, on the summit of a low hill overlooking one of New-England's most lovely lakes, which at this time lay mute and motionless, and shining like the Apocalyptic sea of glass. The season of Autumn was now bordering on the period known as Indian Summer, called by the Acadian peasants *The Summer of All Saints*. And never had its phenomena appeared more marked than on this day. The pulseless air, the hazy sky, the fading foliage, the looming hills, the sleeping lake;—all combined to give a supernatural effect to the landscape, and to tempt the sensitive soul (smitten with grief, and reaching out beyond the dividing veil of the flesh toward the loved and lost) to believe that, amid the inarticulate utterances of this holy season, it

could hear the still small voice of God. Standing by the grave of their child, with the manifestations of Nature interpreted and indorsed by the voice of the Church, the Rector and his wife felt that, not only through the agency of ministering spirits but *by His own immediate Presence*, God was there. With holy confidence they listened to the declaration recited by the Bishop, "I heard a voice from heaven," &c., a declaration with which even nature was in sympathy; for, the listening air caught up the sound, and the rugged cliffs beyond the shining lake flung back the words, "*from heaven.*" The effect of this holy antiphon was only intensified by the hymn, so exquisitely sung at the close by the choir of St. Mark's. It was from the Rhythm of Bernard of Morlaix, celebrating the Christian's "happy retribution," of "short toil" and "eternal rest." "Rest," with quivering voice sang the choir; "Rest," repeated the echoing hills; while Marmaduke's own heart took up the strain, and responded, "*Rest.*" It was a balm to his soul, and he returned to the silent Rectory in peace, yet still questioning the meaning of their affliction. As they stepped from the carriage and crossed the lawn, the setting sun once more smote the tall tower of St. Mark's and played on the Cross with fires of gold, while below all was bathed in solemn shade. *This time Marmaduke spoke:*

"Look, the Cross; what is dark below is light above."

The blow had proved heavy; yet Dr. Walton knew that, next to the high consolations of religion, he must find relief in work, which (equally with sleep) is tired nature's restorer. He accordingly gave himself anew to the duties of his office, earnestly desiring to inaugurate a new parish policy, and see signs of a better life. Yet, it was weary work; and, on the whole, his mind took on a morbid tinge, as, in thought, an angel face occasionally floated into his dreams.

In the course of the next season, an opportunity was presented for making a beginning with his new policy. This was brought about by a letter from the Secretary of the "District Association" (a new organization recently formed by the County Clergy) who wrote to ask if it would be convenient for him to have the Association meet in his parish during the next month.

Dr. Walton had been applied to on this point some time before; but when he mentioned the matter to Mr. Dorsey, his Senior warden, the latter at once took the alarm, and said so much to discourage the idea that the Rector gave it up, and returned the Secretary a general reply. But Roxburgh was the shire town, and it was important that the Association should make a demonstration there; and hence he renewed the subject. And now, with the second application, Mr. Walton made up his mind.

"I think the Association will have to meet here the next time," he observed to his wife one morning. "I must give notice of it next Sunday."

"Indeed; but what will Mr. Dorsey say?" was the reply; for Mrs. Walton knew his views, and feared that—being a man of a hasty disposition—he would make trouble.

"Oh, of course he will oppose it; but I have made up my mind."

Mrs. Walton knew what *that* meant, for when her husband once obtained a clear view of his duty he was never known to shun it. So she simply replied, "I hope it will be all for the best."

"I have no doubt of it," he said, "it will wake us up a little, and open the way for something else."

This time, therefore, he said nothing to Mr. Dorsey, but on the following Sunday gave notice that the District Missionary Association would hold its quarterly meeting in St. Mark's Church, on the following Wednesday, closing with a public service in the evening. This notice, he could clearly see, awakened no particular joy in the hearts of the people; while, at the close of the Service, Mr. Dorsey, the Senior

Warden, instead of coming into the vestry-room, as was his custom, walked deliberately out of the Church, and sought his home. The greater portion of the parish, however, cared nothing whatever for the announcement. *They* should not trouble themselves with the matter, any way. Still, there were those who thought something on the subject.

"Well, I never!" said Mrs. Jones, the wife of a good farmer, who regularly rode in from the outskirts on Sundays; "Well, I never! the Doctor's really waking up. What's coming next?" This remark was addressed to one of her rustic neighbors when she had reached the porch.

"I don't know what good it will do to have these Missionary meetings here; precious little *money* they'll get."

Now, Dr. Walton had said nothing about a collection; but the people knew that that was the *rationale* of the matter, and accordingly snuffed it from afar. Time would fail us to repeat all the comments to which the notice gave rise. To some, it was almost like thunder out of a clear sky; and the Rector of St. Mark's reached the Rectory with but a single word of encouragement. This came from one who evidently was a young farmer, of whom we are to hear more by and by. He was dressed, of course, in his best Sunday suit, which included a nice blue coat with brass buttons. He was seated in a buggy and driving out from the carriage shed by the circular path to the front of the Church. Catching a glimpse of the Rector standing near the robing-room door, he reined up, and turned his bright honest face, and said in a confidential way: "Jest the thing, Doctor, Jest the thing; I'm *there*."

Mrs. Walton, however, had an additional word of cheer; for Lawyer Mason's wife had also expressed great gratification, and hoped that much good would be accomplished. The Rector was glad of even these crumbs of comfort. The very next morning Mrs. Mason called at the Rectory.

"Good morning, Dr. Walton: I've called early, but I wanted to know what you would do with so many Clergymen next Thursday, as you cannot certainly have them all at the Rectory, at least over night."

Now, that was precisely the point in the Rector's mind, and he was exceedingly glad to feel assured that he was not going to be without at least one helper in this matter. So he replied

"Yes, Mrs. Mason, it is time to think of the question, for it will be too late, when the services are over, for the Clergy to return home."

The result of the interview led to the resolution on the part of Mrs. Mason to constitute herself a committee on Hospitality. And such a decision was equivalent to success; for what she undertook she thoroughly performed. Mr. Mason was a Vestryman, and a person of large influence in the county, while his wife was popular, and understood the art of winning people over to her views. Consequently, before night-fall she was able to drop in again and report to Mrs. Walton the fact that ample arrangements had been made for the entertainment of as many as came. Mrs. Walton thanked her warmly, and felt that a great load had been removed from her mind. Mrs. Mason had excited interest in quarters where it was least expected, and the reputation of Roxburgh for hospitality was not likely to be imperilled after all by this unexpected inauguration of an unpopular movement.

Another little incident, which occurred the same evening, also encouraged the Rector's heart, if it did not add anything to his previously well defined resolution to insist firmly upon his views of duty. Opening a closet in search of a book that had been mislaid, he reached into a corner not illuminated by the lamp, and, as he groped in the dark, his hand rested upon something quite hard but unlike a book. It was evidently oblong, and as his fingers moved over it he knew it was a box. What box? As he drew it forth, it seemed quite heavy, and the contents (whatever they

were), rattled slightly. It was Eva's Missionary Box! With an unsteady hand he brought it out, together with a toy, and a pair of little shoes, the sight of which blinded his eyes with tears. The box that Eva treasured, the toy with which she played, and the dainty shoes that she once wore!

Taking the box, he bore it almost reverently to the study table and placed it in the light. At the same moment Mrs. Walton entered the room. Perceiving his emotion, she followed his glance to the table and recognized the box, Eva's Box, drawn forth from the resting place to which it had been consigned on the day of the funeral, by Mrs. Mason's helping hand. Neither the Rector nor his wife could speak for some minutes, but they sat and gazed silently at one another through their tears. What they *did* say finally it is not for the reader to know, though it was clear from subsequent events that the finding of the box had a powerful influence upon their future lives.

At length they opened the box, which proved to be nearly full of pennies, interspersed with neatly folded stamps, together with one piece of glittering gold.

"This will make music indeed," said Mrs. Walton.

"And perchance even cause joy in heaven among the angels," was the reply.

"And Eva will share it."

"Yes; for the angels of these *little ones* do always behold the face of the FATHER in Heaven."

We need not wonder that, after this, Mr. Dorsey's opposition was quite forgotten; for, an unseen influence was now supplementing the strength of the Rector's convictions: it was the influence of a little Glorified One, before whose power the indifference of Roxburgh was destined to fall. Yet the unseen One had, in course of time, a visible sign. It always stood on the mantle of the Rector's study, at the foot of a beautiful rustic cross, and bore the form of an exquisitely ornamented antique-shaped chest, on the front of which was inscribed, in raised silver letters:

EVA WALTON.

In Memoriam.

LENGTHENING THE CORDS AND STRENGTHENING THE STAKES.

A LIVING Church will desire to owe no man anything but love. It will, at the same time, feel an equal desire to reach out unto the things beyond. Hence, while seeking to meet with unfailing promptness the pledges which are made to the hard-working Missionaries already in the field, there will be a disposition that needs no spur to send out fresh laborers in every direction where there is a fair prospect of achieving success and effecting a permanent occupation of the ground.

It may indeed seem incongruous to a certain class of minds to talk of Missionary enlargement at a time when every nerve is strained to meet our present obligations, and especially at this season of Midsummer when few public institutions succeed in holding the positions whereunto they have previously attained. But the Missionary rule is

not based on worldly calculation, nor taught by the failures of man. Our safety is found by ignoring worldly policy, and by the cultivation of large and constantly expanding views;—views that involve ventures of lofty faith, and recognize the history of our Holy Religion in the story of that grain of mustard seed which was at first the smallest of all objects, but at last became an overshadowing tree. Hence we speak of lengthening the cords and strengthening the stakes.

At the present time, however, the duty is pressed home, not only by the genius of Christianity, but by the rapid growth of our country, especially at the West.

When the first ocean cable was laid, the people were fired with enthusiasm, and profoundly impressed with the greatness of an achievement attended with such vast results. But, every year since, thousands of miles of wires have been successfully laid in the sea without exciting more than a passing thought in the community at large. The same is proving true with regard to railway extension in the West. The first continental track being finished, everything follows as a matter of course; yet, as the work advances, one great stage after another, issues come unexpectedly upon the people.

The Union Pacific railroad created one era in the Church, and very soon the Northern Pacific Road will create another. Commerce is to-day opening the way for Christianity, even as Conquest flung wide the gates to the same cause in the days of old. Quietly, but swiftly and surely, the Northern Pacific Road is advancing to completion. Every natural barrier goes down before our irresistible American enterprise. No longer can it be said, in this land at least, with any appearance of truth, that

“Mountains interposed make enemies of nations
That else like kindred drops had mingled into one.”

In rapid succession, the old, and formerly impassable, boundaries are melting away, and now we recognise no *ultima thule* between our two vast, ocean-washed shores.

And thus new territories are monthly being added to the accessible portions of our domain, and opened to the teeming populations by which they will very soon be occupied.

It is, therefore, our business to be preparing for the next new opening for Missionary enterprise, as the time is already nigh at hand. In fact, the Northern Pacific Road is advancing from one to two miles every

day. And, when the work is completed, shall we be ready to forward our Missionaries by the first train? Shall we be prepared to improve the magnificent opening that Providence will provide, and thus at the outset lay those sure foundations that will endure in the ages to come?

But whether the Church is ready or not, the World and the Flesh will be fully prepared, and will rush with a riotous zeal in search of new vantage ground. And would, therefore, that in the present time of territorial peace, our people might prepare for the holy war. This is to be done by the cultivation of greater liberality in the present; for only by giving as we ought for *these* times shall we be prepared to give sufficiently for *those*. The success of to-morrow or of next year is born of the fidelity of *to-day*. What we achieve in the *practice* of liberality in times to come, we must be theoretically familiar with now. We say, therefore, that present faithfulness will alone insure a preparation for fidelity hereafter. If we wish to prove equal to *future* emergencies let us meet the demands of the hour with that increased liberality that these fainting Summer days require. Let us have, then, larger hearts, more comprehensive minds, and a more open hand. A few are now left to bear the greater portion of the burden. And we apprehend that they are able to do all that they actually do. What we want is not rest, but more work, and with more bearers more burdens. We must learn to achieve greater and still greater things every day, for there can be no end of toil while the day of life lasts. We shall never, like Alexander, lack a world to conquer. The *work* ye have always with you. Ever, then, will there be fresh victories to gain, and loftier heights to climb.

And now, on the other hand, let us remember this, that *only by looking unto the things that lie before and beyond shall we succeed in accomplishing the present stage*. We live the Missionary life by *growth*. If we set bounds to the measure of our activity, and say, So much will we appropriate and no more, we shall at once *decline*. Compression means death. The oak disdains the flower-pot. If you do not give its roots a chance to spread, it will *die*. And the spirit of Missions is as the oak. *Its expansion is its life*. It scorns the spiritual hot-house. It will none of your numeries. Invested with a Divine and all-conquering force, it demands unlimited freedom and the broadest range. Thus it lives by the very breadth of its sympathies and the loftiness of its aim.

Let us, therefore, comprehend the genius of the religion that we defend and teach. Let us devise those liberal, self-multiplying things, in the present, by which future Missionary enterprise alone can stand. Let us rise every day to nobler contributions, and greater aims; steadily lengthening the cords and strengthening the stakes, and building the structure of the morrow on the foundations of to-day.

"O! SI SIC OMNES!"

OUR friends will pardon us, we trust, for speaking—as we do above—in what may be to some of them an unknown tongue. It is not often, as they will bear us witness, that we employ in these pages any thing but the vernacular. For the most part, it is amply sufficient for our needs. Our only regret, at times, is that we are not able to use even our mother tongue with all the force and unction which the great and growing and blessed interests committed to our charge would seem to demand. But it is at least our constant endeavour so to speak as to be "understood of the people."

If the motto prefixed to this article should to any appear to be an exception to this rule, we beg to assure our readers that its use proceeds from no pedantic feeling or impulse. By no means. We are fully satisfied that we have forgotten too much of the little classical learning that we ever possessed to have left any sufficient foundation for the slightest weight of pedantry to rest upon. But, somehow or other, snatches of what are called the "Dead Languages"—(but which the school-boy oftentimes thinks are alive enough, and threatening enough to overpower him)—will cling to the memory. And, somehow or other again, some one or other of these classical fragments will now and then start up, in all the freshness and vigor of renewed vitality, suggested by something which we see, or hear, or read.

And now, as furnishing some practical point to these remarks, let us give a simple illustration.

In the present number of this Periodical we make copious extracts from a Sermon on Domestic Missions. We would be glad to reproduce the entire discourse, but our crowded columns will not allow us to do this; and, therefore, we must be content to give what our readers will find elsewhere in this number. Our friends may think that the extracts,

actually given, suffice to indicate very clearly the flavor of the Sermon as a whole. We confess that this is precisely our own view of the case, and moreover that the flavor is rich and wholesome. And just here is where we make the connection between the Sermon and the heading of this article.

As we finished reading the clear and earnest statements of our good Brother in California, as found in his Discourse on Domestic Missions, and called to mind the fact that he is one only of hundreds of Rectors in this land—the battle-ground of our Domestic Missionary work—and then remembered that the *immediate* effect of his stirring words was a liberal offering for that work from his own people, we confess that our feelings shaped themselves at once into a form which found expression in the phrase, “*O! si sic omnes!*”

And now, if our readers, who happen to be Rectors of parishes, are disposed to fault our use of heathen expressions in this sacred relation, let us hasten at once to suggest for their, and our own, behoof, an Evangelic rendering of our motto, and say to them, in the words of our common MASTER and LORD: “GO, AND DO THOU LIKEWISE!”

ANOTHER HINMAN WANTED.

RECENT numbers of THE SPIRIT OF MISSIONS and HOME AND ABROAD have contained accounts (some of them written by himself) of the labors of the Indian Missionary, Enmegahbowh. From other sources than his own modest statements, friends interested in his work have learned how arduous these his labors are, and how seriously they are beginning to tell upon his health and strength. Relief is needed for Enmegahbowh, such relief as, while helping to lift somewhat the burden from his shoulders, will cheer him and aid him in his noble work. In what form, now, can such relief be best furnished?

Considering the nature of the work, and the marked success which attends its prosecution, clearly the most feasible and practical and charitable mode of aiding Enmegahbowh is to furnish him with a fellow-worker in that promising Indian field. So at least it seems to us, and so think two Christian women who have contributed a liberal sum towards securing a white Missionary to enter in and assist Enmegahbowh in this portion of the vineyard.

Five hundred dollars more than the amount already secured, are required to sustain such a fellow-laborer with Enmegahbowh. Shall the faithful, devoted and hard-working Indian Minister of CHRIST have help, thus provided, to perpetuate this labor of love among his people? Shall his declining days be cheered by seeing the blessed work, which the GREAT SPIRIT has enabled him to inaugurate and carry on, continued and perchance increased through the benefactions of friends and brethren at the East?

FIVE HUNDRED DOLLARS, Christian readers, to help Enmegahbowh to a Brother Missionary; to help in the harvest of one of the most promising Mission-fields in the whole world; to help win souls for CHRIST!

We are free to say that we cherish a hope, both strong and sanguine, not only that the *Five Hundred Dollars* will be at once forthcoming, but also that another HINMAN [we know how difficult it may seem to find him, but we trust there is another somewhere to be obtained] may in no long time be devoting his best energies to this special branch of consecrated Service.*

SMALL DIOCESES.

THE subject involved in the above title is one in regard to which Churchmen have very decided opinions *pro and con*. We do not propose, in this article, to add a single word to the many that have been said already on both sides of the question. Not that we would be understood as intimating that we have no opinion whatever in relation to this confessedly important matter. Far from it. We *have* an opinion, and on all proper occasions are quite ready to express it.

But—here and now—we have no opinion *to express*.

Our object in alluding at this time to the subject of small Dioceses, is a very simple one. It is to call the attention of those whom it concerns to a practical difficulty, from which, a little care on the part of our friends would relieve us. The difficulty grows out of the division of Dioceses, and is connected with the subject of Remittances made to this office for our Missionary work. It often happens that, in our list of Acknowledgments, credit is given to one Diocese, which really belongs to another Diocese *in the same State*. And thus we fail to adhere to the

* Offerings for this worthy object should be sent to CHAS. HUDSON, Esq., 650 Broadway, New York.

letter of that Scripture declaration which requires us to "render to all their dues."

If, now, our kind correspondents will be so considerate, when they are sending their remittances, as to tell us (not only the State, but also) the Diocese to which they belong, they will be doing us a special favor, for which we will be duly thankful.

MITE CHESTS.

It is earnestly hoped that all holders of Mite Chests will be prompt in making returns of the contents thereof to this office.

We have pleasant words to say, in this connection, of Mite-Chest receipts: but we call upon our friends to help us, by their promptness, so that—when the time and opportunity arrive—these words may be the pleasanter and more emphatic.

EDITORIAL BREVITIES.

—WE read in a financial paper the following neatly written paragraph:

"There is an indefinable, because magic charm in the active deposit, ever working ceaselessly, noiselessly, by day and by night, in sunshine and in storm, in time of plenty, and in time of want, never hungry, never weary, never drowsy, never cold, never sick, never idle, that works steadily on, asking for nothing 'but to be left alone,' always earning, never spending, compounding itself, winding itself up, making no trouble, giving no anxiety! This active, persistent, tireless, faithful deposit that goes forth lean, and in a few brief years returns fat: this it is which has charms for the humblest depositor, not less than for the owner of large possessions."

Now will the reader *spiritualize* this; and, as Divinely authorized, apply the principle to Missions? Then the thought will become still more beautiful. This is what is meant by casting bread upon the water, and finding it after many days.

—Of old time, the stars in their courses fought during a certain campaign. And therein was nothing singular. The stars are *always* fighting; sometimes gently, like the sweet influences of the Pleiades, and then sometimes like Sirius and the Bull. In August the Dog Star comes along the sky apace, shedding around our portion of the world all manner of anti-missionary influences. It is therefore well to be reminded of the fact, in order that we may appreciate the nature of the difficulty, and provide for its mitigation. Otherwise, in those days, now almost upon us,—days in which the very grasshopper becomes a burden,—Missionary interests may go by default.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st, to July 1st, 1871, inclusive:

ALBANY.			<i>Salem</i> —St. Peter's, a member, for widow in Texas		
<i>Ft. Edward</i> —St. James'	8 00		<i>Taunton</i> —N. E. B., of which for Kemper Memorial \$20; Rev. W. N. Dunham \$20; Rev. J. R. Prichard \$10; widow in Texas \$25	3 00	
<i>Lisbon</i> —St. Luke's	2 00				
<i>Plattsburgh</i> —L. A. K.	10 00	20 00			
COLORADO.					
<i>Denver</i> —St. John's	50 00	50 00			
CONNECTICUT.			MICHIGAN.		
<i>Fair Haven</i> —St. James'	10 60		<i>Hastings</i> —Emmanuel S. S., Bp. Pierce class, for Bp. Pierce	6 35	
<i>Hartford</i> —Christ	90 00		<i>Hillsdale</i> —St. Peter's	4 00	10 35
Trinity College	10 00				
<i>New Haven</i> —St. Paul's, F. H. B., quarterly paym't.	75 00		MISSOURI.		
<i>Newtown</i> —Trinity	42 71		<i>St. Louis</i> —Trinity, for Rev. Mr. Dorsey	60 00	
<i>Norwich</i> —Christ	53 14		" (County)—Christ	7 45	67 45
<i>Old Saybrook</i> —Grace	10 00		NEW JERSEY.		
<i>Stamford</i> —St. Andrew's S. S., two members, Whit-sun-day offering	2 50		<i>Clarksboro</i> —St. Peters S. S.	15 00	
<i>Winsted</i> —St. James', of which for Santee 82 cts.	4 07		<i>Haddonfield</i> —Grace S. S., for Rev. Hinman	33 00	
<i>Woodbury</i> —St. Paul's, a member.	1 00		<i>Morristown</i> —St. Peter's, a member, for Rev. Mr. Hinman	122 50	170 50
<i>Yantic</i> —Grace, of which for Indians in Minnesota \$8 ..	13 00	312 02	NEW YORK.		
DELAWARE.			<i>New York</i> —Holy Apostles	115 00	
<i>Mill Creek</i> —St. James'	5 00		" Holy Communion	20 00	
<i>New Castle</i> —Emmanuel	41 42	46 42	" St. Ann's, of which for scholarships, Salt Lake, \$40; from a member, for Bp. Tuttle \$2; a member, for Santee \$25; a member \$5; a member \$1	73 00	
GEORGIA.			" St. Bartholomew's S. S.	70 00	
<i>Athens</i> —Rev. Dr. Henderson	25 00	25 00	" St. James	233 22	
ILLINOIS.			" St. John's Chapel	16 75	
<i>Algonquin</i> —L. I.	3 10		" Mrs. McNulty, quarterly pledge	25 00	
<i>Waverly</i> —A farmer's wife, tithes from her butter for Rev. J. J. Enmegahbowh's family use	5 00	8 10	" M. E. C., for Rev. W. H. Washburn \$5; Rev. E. F. Baker \$5; Rev. J. J. Enmegahbowh \$10	20 00	
IOWA.			" S. F. R.	20 00	
<i>Davenport</i> —R. D. B. \$2; C. F. O. \$1.00, for widow in Texas	3 00		" Isaac Simonson, monthly pledge for June and July	10 00	
<i>Jonesville</i> —A friend	2 00	5 00	" S. F. R., for Bishop Morris	10 00	
KENTUCKY.			" Miss Haine's school, from the Preparatory and Infant classes	6 68	
<i>Elizabethtown</i> —S. E. S., thank offering	5 00		" F. C. C., for widow in Texas	5 00	
<i>Lexington</i> —Christ	198 51		" F. B.	5 00	
<i>Paris</i> —St. Peter's, of which for widow in Texas \$5	27 00	230 51	" Mrs. E. G. B., for Bp. Clarkson	4 00	
LONG ISLAND.			" A friend	59	
<i>Brooklyn</i> —Mrs. J. L. B.	2 50		" Lucy Catterson, a thank off'g, silver quarter	25	
<i>Flatbush</i> —St. Paul's	60 00	62 50	<i>Poughkeepsie</i> —St. Paul's	21 85	
MARYLAND.			" Mites	2 00	
<i>Aquasco</i> —St. Paul's	11 25		<i>Sing Sing</i> —Trinity, for support of Missionary	77 10	
<i>Baltimore</i> —K. J. H.	2 00		<i>West Chester</i> —St. Peter's, of w'ch from Mrs. Edw'd Haight \$25	101 97	
<i>Newtown</i> —St. Mary's, for widow in Texas	5 00				
<i>Rock Creek Parish</i> —St. Paul's, of which from S. S. \$5; for Indian Missions \$10	45 00				
<i>Washington</i> —J. T. S.	4 25	67 50			
MASSACHUSETTS.					
<i>Fall River</i> —Ascension, of which for Bp. Randall \$2 ..	10 00				
<i>Lowell</i> —St. Anne's	38 64				
<i>Millville</i> —For Bp. Randall	10 00				
<i>Mt. Holyoke</i> —Seminary	3 00				

* *Yonkers*—St. Paul's, for Rev. G. C. Betts..... 186 51 1023 92

NORTH CAROLINA.

Ashville—F. L. P., for widow in Texas..... 5 00
Rowan Co.—Christ..... 2 00
 " St. Andrew's..... 3 75
Wilkesboro'—Mary C. Barber, for widow in Texas..... 1 00
Wilmington—St. James..... 6 00 17 75

OHIO.

Ashtabula—St. Peters..... 4 00
Cambridge—L., for Rev. Mr. Hinman..... 3 75
 " A friend..... 3 00
Cincinnati—St. Paul's..... 56 75
Cleveland—Grace, for Rev. J. C. Fitum..... 18 00
Gambier—Holy Spirit, for Bishop Whitaker..... 24 25 109 75

PENNSYLVANIA.

Birdsboro'—St. Michael's, of w'ch from S. S. \$26.41... 34 50
Centreville—Trinity..... 2 23
Doylestown—St. Paul's, of which from S. S. \$16..... 31 00
Lower Dublin—All Saints..... 65 50
Mauch Chunk—St. Mark's..... 58 06
Media—Christ..... 13 92
Philadelphia—Rev. James Saul..... 1000 00
 " Anon. for widow in Texas \$5; Clergyman in Cal. \$5..... 10 00
 " Mrs. G. L. for widow in Texas..... 1 00
Pottsville—Trinity..... 31 50
Summit Hill—St. Philip's..... 3 37
White Haven—St. Paul's..... 7 52 1258 60

PITTSBURGH.

Uniontown—St. Peter's..... 18 50

RHODE ISLAND.

Ashton—St. John's Chapel, for Rev. J. J. Enmegahbowh..... 13 17

Barrington Centre—St. John's.... 5 50
East Greenwich—St. Luke's, for Bp. Randall... 25 00
Newport—Zion, of which for Rev. S. D. Hinman \$10.... 35 00
Providence—Redeemer, of which for Rev. J. J. Enmegahbowh \$7. ... 23 00
 " St. John's, for Bp. Lee, Iowa..... 125 00
 " St. John's, for Santee..... 140 60 367 27

SOUTH CAROLINA.

Sallie, Nettie and Nellie, children of a hard-working Missionary.. 65 65

UTAH.

Ogden..... 7 15 7 15

VERMONT.

Middlebury—St. Stephen's..... 15 45
Windsor—St. Paul's S. S., of w'ch for Nashotah \$2.72; Faribault \$2.72; Rev. S. D. Hinman \$2.72 8 16 23 61

VIRGINIA.

Middleburgh—Katy, Mary, Alice and Fanny..... 1 00 1 00

WESTERN NEW YORK.

Albion—P. A. F..... 4 00
Fredonia—Trinity..... 17 42
Hunt's Hollow—St. Mark's, a member..... 2 00 23 42

LEGACIES.

Estate Elizabeth Wooley..... 2006 11
 Estate Sarah Wooley..... 1821 15 3827 26

ARMY DEPARTMENT.

Receipts for the Month..... 130 73 130 73

SOLDIER AND GUEST.

Receipts for the Month..... 188 73 188 73

MITE CHESTS.

Receipts for the month..... 1092 66 1092 66

Received for General Purposes..... \$8,607 39
 Received for Special Purposes..... 698 60

Total Receipts for the month..... \$9,305 99
 Amount previously acknowledged..... 101,639 77

Total Receipts since October 1st, 1870..... \$110,945 76

ERRATUM—In the March number, under Connecticut, read Hartford, Christ, \$70 00, instead of Hartford, Grace.

Mr. Charles Hudson, 650 Broadway, acknowledges to have received the following Amounts for Rev. J. J. Enmegahbowh's Mission to the Chippewas:

Amount already Acknowledged..... \$1136 35 + Two friends, Hartford, Conn..... 200 00
 Member of Christ Church..... 5 00 E. M..... 5 00
 Anonymous..... 10 00
 TOTAL..... \$1,356 35

* In addition to above, \$100 00 was paid to Rev G. C. Betts.

† This subscription is towards the support of a White Missionary.

Jubilee.

UNDER the blessing of God, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America has reached the fiftieth year of its existence—its first Constitution having been adopted at a Special Meeting of the General Convention convened in October, in the year of our LORD 1821.

This event it is purposed to commemorate by suitable Services in October next, during the sessions of the General Convention and of the Board of Missions.

These Services will have for their object, first: the offering to God of a tribute of praise and thanksgiving for the manifold blessings which He has continually vouchsafed to this Society.

Second: The observance of a fitting memorial to the noble men of whose faith and devotion the organization of this Society and their continual labors therein bear ample testimony.

And third, to make this semi-centennial anniversary the starting-point of new life in the Missionary work of the Church, and the occasion of special and whole-hearted contributions to its treasury.

It may not be amiss to remark, that although the Constitution of the Society was changed in the year 1835, this did not involve the forming of a new Society; but under its present Constitution it is the same Society which has existed from the beginning.

No pains will be spared by the Secretaries to make the Jubilee Services among the most joyful and profitable of any which the Church has yet enjoyed.

The patriarchs of the Church, who were among those who knew the Society from the first day of its existence, few though they be who still survive, will be invited to occupy the chief places in the Assembly; and all who have held office under its Constitution will be requested to tell of the past and counsel for the future. And, more than all,

TO HIM WHO IS ABOVE ALL AND WHO IS THE GIVER OF ALL GOOD, WILL BE OFFERED PRAYER AND PRAISE. It is hoped and believed that by His blessing there will be kindled a warmer zeal and a more earnest spirit of devotion in the interests of the cause which lies nearest to the heart of CHRIST.

DELEGATE MEETING.

THE second of our Annual Spring Delegate Meetings was held in Minnesota, beginning Sunday, June 11th. In order to reach the largest possible number of people, the meeting was, as some one remarked, "put on wheels," and thus, whatever light and heat there was in it—and there was a good deal of both—was carried about to the several Churches of St. Paul, and from St. Paul as a centre to the Churches in Minneapolis, to St. Anthony, and finally to the seat of the Bishop's residence and of his Cathedral and schools, Faribault. The Preacher was Rt. Rev. William Pinckney, D.D., Assistant Bishop of Maryland; the Delegate of the Domestic Committee, the Rev. T. U. Dudley, Rector of Christ Church, Baltimore; the Delegate of the Foreign Committee, the Rev. E. Harwood, D.D., Rector of Trinity Church, New Haven; the Delegate of the Commission of Home Missions for Colored People, the Rev. Chas. Breck, D.D., Rector of Trinity Church, Cleveland, Ohio, who, with the Secretaries, Rev. A. T. Twing, D.D., and Rev. W. H. Hare, made up the Delegate Party.

A stirring sermon from Bishop Pinckney sounded the key-note of the series of meetings which, though continued through two Sundays and the intervening week-days, were from beginning to end among the heartiest, most animating and profitable which we have ever known.

The text was from Ezekiel i., 12: "They went every one of them straight forward; whither the Spirit was to go they went; and they turned not when they went." The preacher used the text to enforce the duty of the Church to enter with zeal upon the work which the Spirit has given her to do, and to persevere in it with unswerving intentness and steadiness of purpose.

We cannot trust ourselves to describe the meetings at length. The gathering of all the Sunday Schools of our Church in St. Paul in Christ Church with singing and banners; the assembling of all the clergy of the Diocese at the session of the Diocesan Council which occurred during the Delegate Meeting; the attendance of a large number of Dakota and Chippewa Indians who brought offerings, and who seemed to enjoy the meetings as much as any present although they could not understand the addresses; the closing of the meeting in the beautiful Cathedral at Faribault, which was filled to excess three times on Sunday, where there were

present, besides the rest of the congregation, the Divinity Students of Seabury Hall, the girls of St. Mary's School and the boys of Shattuck Hall, and where we heard music which for appropriateness, heartiness and effect cannot be surpassed, we believe, anywhere in our Church—all combined to make this Delegate Meeting one never to be forgotten. The air of Minnesota has a high reputation for its invigorating power. The Delegates returned convinced that however exhilarating and strengthening its air may be, the practical ability, successful enterprise and heartiness and love of its Bishop and Clergy are more invigorating still.

We append a report of speeches made by two of the Indians, a Chippewa and a Dakota, as they are given by a correspondent of "The Churchman." The question of one of them "Is it possible that you have known the way so long and have just brought it to us?"—the very same question which the Africans often put—is a plea for Missions at home and abroad which we trust few will resist.

"Meghatkegeshick (an open day) spoke to the audience. Enmegahbowh (one that stands before), was interpreter for the chief as he spoke. 'His fathers made a great mistake (alluding to their belief). The speaker had asked some one how many years since America was discovered. He asked the question, 'Is it possible that Christians have known the way so long, and had just brought it to them?' But at last, you come. The Missionary comes. My heart is changed. Indians now wear white men's dress. We plough the ground. We cannot tell how thankful we are. I shall go home. I shall tell my people what you say here. We want a Missionary at Mille Lacs. We have one Book to teach us. It is a great Book. We shall be good and wise. I am glad to hear your brave words. I wish to shake hands with you all. I am done.'

"Meghatkegeshick then shook hands with the Bishop and Clergy, and sat down.

"Bishop Whipple explained that this man was the son of White Fisher, who had died in Washington of the small-pox. He was Hole-in-the-day's best warrior, and had doubtless taken many scalps in his day. He had been known to him when his face was painted with every color. Afterward he was baptized, and became a Christian, and was so changed in his personal appearance that he was hardly recognizable as his former self.

"Nabarashkong (Fisher Star) then came forward. He shook hands with the Bishop and another minister, and made a remark. The Bishop said: 'He says he shakes hands with you all.'

"Nabarashkong resumed. 'I see the countenances of this congrega-

tion. I was once a very wicked man. It is only since I became a Christian that I have been changed. This is the reason. After leaving the Missionary I went home. I went to pray. Heard of God at Fari-bault. Told my wife I was sad. I could not forsake my own religion. Still I wanted to be a Christian man. The Great Spirit moves me. I sat down a while. A great change came. I will always be a Christian. *I cut off my hair. I am done.*'

"Bishop Whipple explained that an Indian wears one lock of hair, keeping it single and plaited, so that if his enemy is in a great hurry, he can take his scalp conveniently! When an Indian consents to have his hair cut off, he has given up heathenism.

"To cut off the scalp-lock is a sign of deserting ignominiously the faith of their fathers. The Bishop said that the thirty-eight Indians hung at Mankato for the massacre of the whites, did not display as much feeling as he had seen an Indian show who was to undergo the process of having this lock cut off. No one could form any estimate of the moral courage, in their theory and belief, that was required to part with this lock."

TO WHOM IT MAY CONCERN.

THERE are 1,227 persons, mostly clergymen, to whom the SPIRIT OF MISSIONS is sent free.

There are besides, 3,373 subscribers whose subscriptions are in arrears.

The aggregate amount of unpaid bills, not counting our free list, is **\$7,000.**

This simply means that because of the forgetfulness of some of our subscribers, the Missionary Agency of the Church is weaker by \$7,000 to carry on the work of spreading the Gospel than it would be if those subscribers would pay their debts.

We beg them to relieve CHRIST's cause from this burden.

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Foreign Missions OF THE Protestant Episcopal Church.

AUGUST, 1871.

CHEERING SIGNS.

WE have received, recently, a number of letters containing contributions for the Foreign work, of which the following is a fair sample :

REV. WM. H. HARE, *Sec., etc.* :

Dear Brother: Enclosed please find P. O. money-order for four dollars and fourteen cents (\$4.14), the offering of the Church of the Ascension, of this place, for Foreign Missions. The Parish is new and small. This is the first offering made for any object outside the Parish. We wish to help others as well as ourselves.

Faithfully yours in CHRIST,

RECTOR.

We have also received offerings from the congregation at Salt Lake City, from the Missionaries in Haiti, and the congregation at Port-au-Prince, and from the American Episcopal Chapel at Rome, Italy.

There is something exhilarating in the growing readiness to help on the work of the Church in foreign lands, to which these contributions bear witness. We hear two voices in them. One is addressed to our non-contributing Parishes, and reminds them strength is to be found, not in isolation, but in participation in the Missionary life of the Church. The other voice is to us, and encourages us to keep a good heart, and not to rest content until the condition and needs of the effort which our Church is making to obey her LORD's command to "preach the Gospel to every creature," are regularly presented by their respective Rectors to *all* our congregations, nor until every Parish and Missionary station make an annual offering, large or small, for the Foreign

work, as a token of their good will to the enterprize, of their conviction that the declaration of God's Word that "all the ends of the earth shall remember themselves and be turned unto the Lord" is not a dream, but a fact worth working for, and of their joy that the Church which they love, much pressed as she is with work at home, has vigor enough from God to devise work in behalf of the heathen abroad, and to give birth to sons and daughters ready to leave kindred and home to carry God's Word to Greece, Haiti, Africa, China and Japan.

Again, then, we announce our faith, that as, often, a lonely sentinel has been made strong by the thought that he is part of a great army, engaged in a mighty and glorious enterprize, so many a feeble, half-dead Parish would revive if practically taught, by a statement and collection in behalf of the various Missionary enterprises of the Church, that the Parish is not merely a struggling unit, but part of an immense, energetic Church, not only manfully doing Christ's work at home, but carrying His banners into distant lands, and organizing churches to His praise in the strongholds of heathenism. Well do the Bishop of Pittsburgh and the members of the Board of Missions belonging to his Diocese say in their late appeal: "What can there be to hinder any minister from making a warm appeal once in the year at least for each of the three great Missionary Departments of the Church, giving such information as his people need concerning the work, and making a collection on the following Sunday? All our experience teaches us that it is a fatal mistake to suppose that such collections would lessen the offerings for home objects. On the contrary, we are satisfied that this is the sure way of increasing them."

GOOD RESOLUTIONS.

* THE Society of the Alumni of the Theological Seminary of Virginia, in view of the suffering condition of the Foreign Missions of the Church, and desirous to suggest to all its members and to the clergy at large the necessity of such efforts in their behalf as may relieve their present distress and prevent embarrassment for the future, request of you the publication in your paper of the following resolutions.

By order of the Society.

THE PRESIDENT.

Resolutions offered by Bishop Payne, at the annual meeting of the "Society of the Alumni of the Theological Seminary of Virginia," June 22, 1870, and unanimously adopted:

Resolved, That it is important that all ministers embrace, in their system of parochial work, a plan of regular contributions and efforts in behalf of the Foreign Missions of the Church.

Resolved, That to this end it is important that by preaching, the circulation of Missionary papers, and, where practicable, a monthly Missionary meeting, ministers inform the people on the subject of Foreign Missions, and engage their sympathies, prayers and contributions, and likewise their efforts, in behalf of this cause.

Resolved, That the Alumni of this institution will endeavour, by special efforts and prayers, to cherish an interest in Foreign Missions in the convocations with which they are respectively connected.

Resolutions offered by the Rev. George A. Smith, at the annual meeting of the "Society of the Alumni of the Theological Seminary of Virginia," June 21, 1871, and unanimously adopted:

Resolved, That the Society renews the expression of its interest in the subject of the resolutions offered at its last meeting by the Rt. Rev. Bishop Payne, and unanimously adopted.

Resolved, That a committee be appointed to request the publication of these resolutions, with such brief preface as may be necessary, in the Church papers.

Copy from the records.

Teste,

E. A. DALRYMPLE, Sec.

INTERESTING AND VALUABLE WORK.

WE are glad to be able to announce that the Honorary Secretary, the Rev. S. D. Denison, D.D., is preparing a "Historical Record of the Foreign Missionary work of the Protestant Episcopal Church; from the Adoption of the First Constitution of the Domestic and Foreign Missionary Society by the General Convention at a Special Meeting, held in Oct., 1821, to the close of the year 1870."

The work will contain a sketch of the train of events which led to the organization of "The Domestic and Foreign Missionary Society," and the adoption of its Constitution; a list of the officers, members and missionaries of the Foreign Committee; a description of the operations of the Committee in the field abroad, and of the agencies employed to awaken interest at home; a statement of receipts and appropriations, together with copious extracts from the Reports of the Foreign Committee and from the Proceedings of the Board of Missions, and whatever else will tend to throw light upon the progress of the efforts of the Church in the Foreign Field.

The volume will thus contain a rehearsal of facts which are to be found collected nowhere else, most of which, it is believed, are not familiar to the present generation, and yet are of great interest and value especially in view of the growing interest in Missions and of the Jubilee Celebration of which notice is given elsewhere.

The Honorary Secretary is admirably fitted for such a task by his long familiarity with and devotion to the work of the Foreign Committee, and we rejoice that he has been moved to undertake it.

MERITED HONOR.

WE are glad to announce that the Theological Seminary of the Diocese of Ohio has conferred the degree of Doctor in Divinity upon that admirable scholar and faithful Missionary of the Church, the Rev. Samuel J. J. Schereschewsky, of Peking, China. The work of translating the Sacred Scriptures into the Mandarin or spoken language of China, in which he with others is engaged, is progressing favorably, and the translation of the Prayer Book made by him in conjunction with the Rev. Mr. Burden, of the English Church, is now in press.

BELL AND MELODEON WANTED.

IN our last number appeared a letter from our Missionary at Monrovia, the Rev. G. W. Gibson, in which is the following statement and appeal :

“ ‘Kbeh-Kbeh’ station, about ten miles up one branch of the Mesurado River, among a large population of natives and Congoes, is provided with religious Services by a Catechist from our Church. He receives no salary, but has his expenses to and from the station paid by contributions from Trinity Church. He goes to the station on Saturday and returns on Monday. His work is catechising, visiting from house to house, and holding public worship twice on Sunday. About four weeks ago I received an application signed by a number of the leading men, natives and Congoes of the place, requesting that the Catechist, Mr. Fuller, be stationed among them altogether; so that they can have the benefit of his services for week-day instruction as well as Sunday. I hope that before a great while, means may be placed in my hands to grant this request. We need at this station, a native chapel and a small church bell. The chapel, we shall endeavor, with the aid of our sewing circle, to build ourselves. But who will send us a bell to call the people together on Sunday. Will not some friend of the work do this ?”

What individual, Sunday School, or Bible Class, will write us that this appeal shall be answered ?

In the same number was also a letter from Bishop Williams, giving a deeply interesting account of the happy Easter services of our Chinese converts in Shanghai, and the throng of worshippers who crowded the church. But there was one drawback. He writes: “We have no instrument in this Church, and the chanting of the anthem ‘CHRIST our Passover’ was not at all well done.” Let our friends remember the pleasure of the Easter Services in their respective Churches, how much good singing added to their pleasure, and how much good singing is dependent on having an instrument. Then let them remember

that this Church has as its Pastor a faithful and much-beloved Chinese convert, the Rev. Wong Chai, who has proved his worth through twenty years of service, and that one of the converts present "walked fourteen or fifteen miles and brought along with him a goodly number of relatives, some of whom wish to become Christians," and then we are sure that we shall hear that some one of those who thus read and remember will see that before next Easter and indeed before next Christmas there shall not be poor singing in this Church for want of a melodeon.

SPECIALS.

WE find it very hard to know exactly what is the wish of the friends of our work who send us specials. For instance, we receive a contribution from Mr. Smith marked, "For Rev. Mr. B——."

Now all our Missionaries receive a certain amount from the Treasurer for their own support, and for their work. Mr. B—— receives say \$500. Does Mr. S. intend (1st) that Mr. B—— shall receive his special *in addition* to the \$500; or (2nd) that Mr. B—— shall be informed that of the \$500 sent, so much was a special contribution from Mr. Smith?

If the supposed contributor desires that his gift shall be given to Mr. B—— over and above what he receives from the appropriation of the Committee, does he desire it to be sent to him (3d) for his work or (4th) for his own personal use?

We desire to comply exactly with the wishes of our friends; but give notice that we shall suppose the 2d meaning to be that intended unless their letters make it plain that such is not their mind.

THE PROPOSITIONS OF THE CHINESE GOVERNMENT REJECTED.

THE telegrams and the reports of newspaper correspondents concerning the recent action of the Chinese Government in relation to Missionaries, have proved to be incorrect in several important respects. No edict has been issued, and no demand has been made upon the representatives of the Foreign Powers; but certain *propositions* have been received by the latter from the Chinese Board of Foreign Affairs, which propositions, *if approved* by the Foreign Embassadors, the Imperial Government intended to issue as an edict. Nor among the measures medi-

tated, and which the newspaper reporters stated had been *demande*d, is to be found the one prohibiting a Missionary from having more than forty-five converts, which is too absurd for even the Chinese Government to propose.

The propositions which were submitted were very promptly, and very justly, disapproved; and though we cannot tell what further action the native government may take, the probability is that, for the present at least, Missionary work will not be seriously interfered with. The Hon. S. Wells Williams, Secretary of the American Legation, has furnished the Rev. L. N. Wheeler, an American Missionary at Peking, with the following copy of the propositions:

"1. Orphan asylums established and maintained by Missionaries hereafter to be placed under the supervision of native officials.

"2. Females not to be allowed to engage in Missionary work, and assembling together, for purposes of worship, of persons of both sexes to be prohibited.

"3. Foreign Missionaries to be prevented from encroaching upon the rights of officials and the gentry, and from despising and maltreating the people. Individuals so offending shall be sent home.

"4. The course of justice shall not be interfered with by the Missionary; but in all cases where foreigners and natives dwell together, the laws shall be equitably executed.

"5. French Missionaries shall not be allowed to change passports, nor to transfer their passports to other people; and when change of residence occurs, the proper officers shall be duly informed.

"6. To prevent the admission of law-breakers into Christian societies, the Missionaries should hold a careful examination in the case of each candidate, and always insist on a period of probation; and, moreover, the number of converts, with their names, shall be reported by each mission to the proper officials once a month, or at least once a quarter.

"7. Missionaries shall not be allowed to override constituted authority, and they shall be prohibited from assuming the manner and style of mandarins. They shall not have the right to address a magistrate on behalf of any native; while their own matter shall be represented in the form and manner (that is, upon bended knees when in the magisterial presence) required of subjects.

"8. No houses or lands shall be reclaimed by Missionaries on the ground of old titles, and all purchases of property shall hereafter be made by native Churches, not in the name of the Missionary."

Concerning the action of the Foreign Representatives Mr. Wheeler writes:

“The propositions of the government were responded to by foreign ministers in such a manner as gives reason to hope that all danger, at least for the present, is past. The reply of Mr. Low, our American representative, was very satisfactory. In his communication to Prince Kung and the other members of the Board of Foreign Affairs, his Excellency remarks that it would seem hardly necessary for him to reply on several points, as they appear to have reference only to (French) Roman Catholics. Protestant Missionaries have never been accused of interfering with judicial cases, and should they make the attempt they would not be upheld in such a course. By prompt and judicious action on the part of the magistrates, under the provisions of the treaty, most of the evils complained of might, in all probability, be easily remedied. As to the proposition concerning female Missionaries, etc., Mr. Low, among other things, observes, that the elevation of woman is the glory of western countries, and should the imperial wishes in this particular come to be generally known in the West, they would be regarded as indicating a most unwise policy. He concludes by desiring Prince Kung and his associates at the Foreign Office to look into the Holy Scriptures, where may be found those principles and doctrines under whose influence foreign countries have become great and powerful.”

Our readers will notice that in the Chinese official communication certain grave charges are directly or impliedly made against Missionaries, and these charges are not wholly groundless; but the offending parties are the Roman Catholic priests, who are nearly all Jesuits, the members of this order having succeeded in getting the Dominicans and Franciscans out of China. We rejoice that Mr. Low has had the courage and the faithfulness to point out the responsible parties and to entirely exonerate Protestant Missionaries.

The primary cause of the action of the ruling class in China is the old and inveterate dislike of foreign intercourse; but the immediate occasion of the present movement is the objectionable conduct of some of the Jesuit priests, and the injudicious management by Roman Catholic “Sisters” of certain educational and other establishments.

The effort of our Representative, therefore, to put the blame where it belongs, to shield his countrymen from unjust imputations, and to obtain a strict observance of existing treaties, is eminently wise, as is also his counsel to the Chinese authorities to read the Holy Scriptures, and learn what American Missionaries teach the natives of China, and what are the principles and doctrines under whose influence certain foreign countries have become so great and powerful.

*ACTION OF THE EMPEROR AND PRINCES OF
CHINA DURING A RECENT DROUGHT.*

DURING a recent drought in the north of China, the Emperor and Princes made repeated supplications at the various shrines in the "inner" or "forbidden" part of the city of Peking. The rain not descending, his Majesty sent a special officer to the town of Hantan, to bring from thence an iron plate which was suspended in the "Holy Well of the Dragon God." The plate bears the inscription—

"May sweet rain be copiously diffused."

The plate was taken to Peking and placed in the "Temple of the Dragon King," to which temple the Emperor and Princes thereupon resorted to worship. Ten days after the arrival of the plate, copious rain relieved the anxious rulers of their fears of famine; the plate was sent back to Hantan to be replaced in the "Holy Well," and the following edict from the Emperor appeared in the *Peking Gazette*, the government organ:

"When the dragon king of Hantan was besought in the year 1867 for rain, he answered quickly. We then ordered that the place should be canonized as the Holy Well of the Dragon God, and its rank entered in the sacrificial statutes; we also directed the governor-general of the province to examine into the condition of the temple over it, and take measures to effect the necessary repairs.

"The drought around the capital having been again very distressing this year, we sent a special officer to escort the *Tieh-pai* (or iron plate) to Peking, where it was reverently received and put in the palladium temple. Before many days the sweet showers successively descended, and the fertilizing rain soaked the whole region, thereby repeatedly manifesting spiritual favor and grace. Truly we deeply feel the greatest reverence and thanks.

"Let another title be conferred on the well, and it be called the EFFICACIOUS ANSWERING HOLY WELL OF THE DRAGON GOD, and let Tseng-kwoh-fan order his subordinates to ascertain whether the temple has been repaired as directed. If not, let the work be hastened to completion, and let the southern office in the Hanlin Academy reverently write a tablet and send it to the governor-general for him carefully to suspend in the temple, there to serve as a requital for the protecting care of this god. Respect this."

Thus, instead of looking to Him who "sends rain and fruitful seasons," the Chief Ruler and the Princes of China encourage the almost universal belief in that country that rain is sent by a huge dragon, called the "Rain-

Making Dragon King." Innumerable temples are erected in China for the worship of this dragon, and images of the fabulous monster are carried in processions in times of drought, and at a yearly festival held in its honor. It is pitiable to see the chief men of China believing in, and encouraging so gross a superstition.

CHINA.

OUR HOSPITAL IN SHANGHAI.

WE clip the following notice of our Hospital from the Shanghai News-Letter of March 13, 1871.

"The American Episcopal Mission Hospital for the Chinese, situated in the Hongkew settlement, has just issued its Third Annual Report. The account is highly interesting, showing, as it does, that the Hospital, while having for its chief end the relief of the sick, manages to do no small amount of Missionary work, for we learn that 'the numbers in daily attendance, while waiting their turns for admission to the dispensary, can be taught the truths of Christianity, and carry away with them a blessing for their souls as well as for their bodies. And though the instruction given them must in very many cases be but partial, yet those who repeat their visit (as many do,) and especially those who remain some time for treatment, have a fair opportunity of learning the way of salvation through JESUS CHRIST.'

"The Hospital is therefore almost as useful in a spiritual as in a bodily sense, and much gratitude is due to the kind Missionary ladies and gentlemen, who contribute their services for this noble cause—noble, inasmuch as the life of the soul is infinitely superior to that of the body. At the same time Drs. Henderson and Jamieson have given their services to the Hospital gratuitously—if so we are to translate the word 'freely' used by the Committee, who drew up the report. Messrs. Churton & Co. are also thanked for their present of a case of medicines, and Drs. Macgowan and Forrest, for assistance when called for."

GREECE.

WE clip the following from a recent number of the *Standard of the Cross*:

"Our venerable Missionaries, Rev. Dr. and Mrs. Hill, have retired from active work; still however residing at Athens, and aiding our Missionaries, so far as may be, by their counsel and lively interest, even in retirement. Miss Marion Muir is the Head of the Mission Schools. She conducts them, with assistance from twelve native teachers. Three

hundred scholars have crowded into the schools this year, and, as has always been the case, the Bible is a topic of daily and faithful study and instruction. All visitors unite in the testimony that the moral regeneration of this ancient people, now slowly but steadily progressing, is in a great measure owing to the leavening influence of pure Christianity taught to those who are now becoming the mothers of Greece. This influence has spread in a very remarkable manner. It extends from the Court to the cottage, from the most aristocratic circles to the humblest rounds of peasant life. Representatives of the instructions received in our Mission schools, and women who call the venerable Mrs. Hill their mother in spiritual things, are found in every class of Greek life, and scattered throughout the kingdom. The wisdom and fidelity of our Foreign Committee in establishing and maintaining this Mission, through evil and good report, has been wholly vindicated. It was our first Mission abroad, and its blessed, wholesome influences are still perpetuating and extending the Gospel through the kingdom of Greece, commencing at Athens.

G. T. B.

AFRICA.

EXTRACTS FROM THE JOURNAL OF REV. J. K. WILCOX, BASSA,
LIBERIA.

Sunday, 9th—Easter-Day—Preached this morning in the Ladies' Hall, to colonists, when the Holy Communion was administered. The day was unusually bright and beautiful, and Mr. C. performed well on the melodeon. After Service, I was glad to shake hands with Mr. D., senior warden of Rev. Mr. Gibson's church, Monrovia. Mr. D. is on a visit to this place.

Monday, 10th—Went ten miles up the river to-day, to give instructions concerning the burning of the bricks for the church.

Tuesday, 11th—Called on Mr. H. to-day, to secure lime for the church. Met young A., a native Christian lad reared by the Rev. Mr. Hoffman. He spoke of dear Mr. H. with much affection.

Wednesday, 12th—Walked four miles to-day to Pe's town, where I preached and prayed with the people. The women seemed much interested.

Friday, 14th—Walked five miles this morning, to visit Andrew, a very influential chief in the Dorzon section of country. Andrew was absent; but his son entertained us. After resting, young Andrew assembled his people, the major part of whom, however, were absent on their farms. I preached to all we could collect, about the folly of idol worship, etc. After Service, young Andrew assured me that since my last visit to his town, some time during last year, that they have been observing the LORD's day, by ceasing from every kind of work. I was glad to notice no fresh gree-gree in the town. I may remark here that there are so

many native towns around our civilized settlements within the radius of five, six and eight miles, that one Missionary, in order to visit every one, often finds that he is only able to make but one or two visits, perhaps, to any one town during six months, and attend to other duties. This will show our great want of laborers to meet the pressing demands of the work. After leaving this town, we proceeded two miles further, visiting other towns and villages. On returning, late in the afternoon, we met old Andrew. He shook hands with us cheerfully, and said that he is always very glad to have us visit his town and preach to his people.

Saturday, 15th—Went seven miles up the St. John's River, to complete the arrangements about burning the bricks for the church. Met Rev. Mr. K. (Methodist), who desires his daughter to be educated in our day-school. He gave as a reason for this that our system of teaching and catechizing far excels any other denomination of Christians. Met Rev. Mr. and Mrs. C. (Baptist), who seemed to be on a visitation.

Sunday, 16th—*1st Sunday after Easter*—Service this morning in the Ladies' Hall. Mr. C. performed on the melodeon; and, with the aid of the Sierra Leone young men, the singing was unusually fine. We had a heavy tornado this afternoon, which prevented us from having Sunday-school, and from preaching in Bob's town.

Monday, 17th—Mr. N., our faithful day and Sunday school teacher at Hartford, on the St. John's, who has been absent for a few months, visiting his relatives and friends at Sierra Leone, called on me this morning. I was, indeed, glad to see him.

Tuesday, 18th—Went seven miles up the St. John's this morning to see how the bricks for the church are being burnt. I am much pleased with the appearance of everything, and I think we shall have excellent bricks. Rev. Mr. K. asked me to baptize his infant at my earliest convenience.

Wednesday, 19th—Walked three and a half miles to Pay's town. As soon as the women of the town saw us they began to prepare for our entertainment. One of the women said to me that she was quite willing to come and hear me, but that she was then engaged cooking her husband's breakfast, but that if I could wait until she could gather a few sticks she would come. After resting about ten minutes she and all others whom she could persuade came. I preached to them from the first Commandment. All paid great attention to every word. Went over to Edina this afternoon to have an interview with Mr. C. concerning the material for the church.

Thursday, 20th—Went over to Bob's town this afternoon and preached to men, women and children. There is a marked improvement in the character of the men and women of this town. The Gospel is indeed gaining ground here. A few years ago I could scarcely get any of the women to attend Service. Now it is quite different. On this

occasion they vied with the men in preparing a suitable place for me to preach, and besides they took an active part in persuading other strange women who were in the town on a visit to come and hear God's word. I preached and prayed with them, and I must say that I have never witnessed a more attentive congregation in all my preaching among colonists. That they are sincere I am forced to believe, from the fact that they come to Service now voluntarily, without any persuasion, and besides I have "dashed"* them nothing. They do not come with the expectation of receiving favors from me, but on the contrary they have provided two boys to take me over to their town on Sunday to preach, and besides they are always ready to do any favor I may ask of them. Met King Freeman of New-Cess country this afternoon. Freeman is one of those chiefs who treated me so kindly during my tour on the coast in 1868. Freeman assured me that if I would open a school in his town that he would build the school-house himself. I could make him no promise as I had no funds in hand for that object; and besides our treasurer is much overdrawn.

Friday, 21st—Went up to Hartford (ten miles up the St. John's) stopped at the brickyard and examined the bricks, found them to be well burnt.

Sunday, 23rd—Preached this morning in the Ladies' Hall to colonists. At half-past two P.M., made an address to the children of the Sunday-school. At half-past three attended our Missionary meeting, made an address.

Monday, 24th—Met Prince A. who is on a visit to this place. He is a very intelligent native.

Tuesday, 25th—Went up the Benson river to visit King H. Went to King H's town, but found that he was absent, and all his people were on their farms. Met a few Vey men who were there on a trading voyage. They appeared glad to see me. They promised to come down on Sunday next to Church.

Sunday, 30th—Preached in the Hall this morning. I was glad to notice that the natives who attended Service this A.M. take a pride in appearing *clean and tidy*. Preached at half-past two at Bob's town, to a large number of men, women and children.

THE FOUNDER OF BUDHISM.

IN or about the year B. C. 623, † there was born one who was destined to influence, through successive centuries, an immense portion of

* To "dash" is to give a present to conciliate the people.

† There is great diversity of opinion as to when the founder of Buddhism was born. The date we give is that maintained by Barthelemy, St. Hilaire, Max Muller, and others of the most recent and most learned Orientalists.

the human race. His birth occurred at the city of Kapilivastu, the capital of the ancient kingdom of Kapila, which lay along the Southern slopes of the Himalayas, in the region now known as Nepal. His parents were Sudhodana, the king of the country, and his beautiful wife Mayadevi. The child was named Sidhartha, or "Accomplished Desire."

Seven days after his birth his mother died, and his father confided him to the care of the deceased wife's sister. In his youth he was placed under accomplished teachers, chief among whom, according to Klaproth, was the sage Barbourenu. Sidhartha was studious and thoughtful, and of a somewhat melancholy turn of mind. He was much impressed with the sufferings and misery which he saw in the world, and he astonished and puzzled his teachers by his questions concerning life, suffering, disease, death, and the future world. He took little or no interest in the things which generally interest youth, and he was frequently found sitting alone, lost in meditation. His teachers and his father feared, and with good reason, that he would leave the court and become an anchorite. Various pleasures were, therefore, devised for his amusement, but in vain. The father then determined to try the effect of an early marriage, and he accordingly had him married to Gopa, a beautiful princess. This marriage took place when the prince was but sixteen years of age. Two other wives were afterwards given to him. He remained at the royal residence twelve years from the time of his marriage with Gopa, and at the end of that time he told her and his father that he was more than ever dissatisfied with the world and worldly pleasures, and that he had fully determined to leave the court, and give himself to a life of self-denial and study. The father was equally determined to prevent it, and guards were set around the palace for this purpose. On the night following a day of great festivity at the court, the guards were found to be asleep, and Sidhartha escaped.

He first went to a famous Brahmin, who lived at Vaisali, and who had three hundred disciples. Having learnt all that this man could teach him, he went away unsatisfied. He then went to a still more famous Brahminical teacher who lived at Ragagrika, the capital of Magadha or Behar, and who had seven hundred disciples; but he left him, too, disappointed. He then for six years devoted himself to solitary study and meditation, and at the end of this time, and while seated under a Banana tree near Bodimanda, he believed, or flattered

himself that he had found that supreme knowledge which he had been searching for—a knowledge which renders its possessor able to bear well the necessary ills of this life, to escape the fearful round of transmigration after death, and attain a state of blissful and unending repose. It was then that he assumed the title of Budha or “The Enlightened.” Some maintain, however, that the title was afterwards given to him by his followers. In the countries of Southern Asia he is also known as Gantama, this being the name of the clan to which his family belonged. In China he is called Sakya Muni, or “The Devotee of the Family of Sakya.”

Sidhartha now resolved to declare to mankind the efficacy of that supposed pure and perfect wisdom which by successive meditations he had attained. The city of Benares was one of the earliest scenes of his ministry; but he traversed the whole of North-west India during his labor of forty-five years. He succeeded in establishing his own peculiar system, antagonistic as it was in many respects to the established Brahmanism, “over the fairest districts of the Ganges, from the Delta to the neighborhood of Agra and Cawnpore.”

He died in the eightieth year of his age, and his funeral was conducted by Kasyapa, his favorite and most influential disciple. His corpse was burned the eighth day after his decease, and eight stopes or pagodas were erected in as many places over his relics.

Such seem to be the leading historical facts concerning the life of the founder of Buddhism, which the most learned Orientalists have, with the greatest difficulty, extracted from an immense mass of Buddhist writings, these writings consisting for the most part of marvelous legends and incongruous imaginations. Among the marvels most generally believed in by the Buddhists are, that when Mayadevi gave birth to her son in the garden of Lumbini, the earth spontaneously produced a profusion of lotus flowers, and a halo of glory encircled the child. The latter was able to walk immediately after his birth, and he at once took seven steps to the East, West, North and South, and declared in a loud voice: “In heaven and earth there is not another greater than I.”

It is but just to say that some of the more learned Buddhists do not take such extravagances as facts, but say they are to be considered as hyperbolical forms of expression, conveying a high pretension of the superiority of Buddhism. Such persons, however, are but few in number compared with those who *do* believe them to be facts.

In another article we shall refer to the peculiar doctrines of the founder of the system, and the modifications of those doctrines which are now held.

*MISSION HOUSE OF THE PROTESTANT EPISCOPAL
CHURCH.*

3518 LANCASTER AVENUE.

President,

RT. REV. WM. BACON STEVENS, D.D., LL.D.

Vice-President,

REV. M. A. DEWOLF HOWE, D.D.,

Recording Secretary,

REV. ROBERT C. MATLACK,

No. 1224 Chestnut Street.

Cor. Secretary,

REV. RICHARD NEWTON, D.D.

Treasurer,

ROBERT B. STERLING, ESQ.

No. 110 S. Third Street.

Principal,

REV. WASHINGTON RODMAN.

MAY 10TH, 1871.

REV. AND DEAR BROTHER: The Board of Trustees of the Mission House having invited me to become the Principal of the Institution, I have accepted the invitation, and have entered on the duties of the office.

I am fully convinced that with the Divine blessing upon the continued efforts of those who have—as I believe, fervently prayed for—and generously given to this enterprise, it may be made eminently successful—that it will “not die, but live,” and living, will declare to countless perishing souls among the heathen—the goodness and mercy of God.

Various hindrances to success—discovered in carrying on the work—have been removed. Such difficulties as are only suspected to exist will be energetically sought for, and if detected, will be hopefully encountered in the belief that they are not serious—and would not be regarded as *serious*—if occurring in an enterprise undertaken in the service of the world.

It is a fact encouraging to the tried friends of the Mission House, that many of the trials incident to the infancy of the Institution are safely past, and that its proven tenacity of life gives ample promise of adult vigor and of useful and honorable maturity.

The managers ask a continuance of your interest in the School, that the experiment may go forward under conditions which are believed to be peculiarly favorable to the maintenance and enlargement of the design.

They again ask you to aid them in finding suitable men, and in raising money for the proper education and training of these men for the great work of carrying CHRIST'S Gospel to the heathen.

They renewedly desire to record their own deep conviction that there is a good and great work to be accomplished in the development of this project, and that a large impulse can be given to the cause of Foreign Missions, by the maintenance of the School. If after ten years of hopeful exertion and outlay, there shall go forth from the Mission House one truly great missionary spirit such as Carey, or Martyn, or Hoffman, or Boone, the expenditure of time and thought and money will be justified in every Christian mind.

* * Funds are needed to remove the mortgage of \$9,000 now resting upon the

House, and contributions for this purpose are solicited with a pledge that no future lien shall be placed upon the property.

* * The current expenses are also to be met. It is suggested that a judicious division be made of their gifts, by the friends of the Mission House, between these two claims.

* * Special gifts are solicited toward the enlargement of the Library and the re-fitting the House. No very considerable sum will be needed for these last items.

Trusting that you may be guided by an all-wise and ever gracious God,

I remain truly yours,

WASHINGTON RODMAN,

Principal of the Mission House.

The following Resolutions were passed Dec. 29th, 1870. They furnish an answer to the question, "What is the Special Use and Work of the Mission House."

Resolved, That there shall be a Principal, resident or otherwise, who shall *oversee* and *direct* all the instruction and all the religious and secular affairs of the House according to Rules which shall be laid down by the Board of Managers.

Resolved, That such Scholastic, Theological and Medical instruction as can be had gratuitously in approved Institutions, shall be obtained for the Students outside of the Mission House.

Resolved, That in the House, instruction shall be given to the students in those matters which are *specially designed* to prepare them for the foreign missionary field, viz: by the Principal and Jay Cooke Professor in the Divinity School. Instruction shall be given in the history of missions, especially of modern ones, and the methods of conducting them, in the religious condition of the world, in the religions and customs of the heathen and Mohammedans, in comparative grammar, etc.; and in addition to this instruction shall also be given in the House, by such competent persons as can be procured gratuitously, or at small expense, in the elements of the languages of the countries to which the students are to be sent, in medicine and surgery, from text books in music, and as far as practicable in the mechanic arts, and in the use of tools.

MISCELLANY.

THE MOST GLORIOUS DAWN.--A clergyman of this country after visiting various Mission Stations in Asia, wrote: "How blessed and golden are these days! Men love to mark the glorious sunrise. Painters copy it; poets sing it; all derive pleasure and elevation, as they gaze while it blazes up the heavens, turning to gorgeous purple every dull cloud, gilding the mountain tops, and chasing the mists from the valley. God seems present, and creation rejoices. How much more glorious is the dawn I am permitted here to witness! All the romance which swells the bosom of the sentimentalist, gazing on early day, is coldness and trifling, compared to emotions a Christian may cherish, when he sees the gospel beginning to enlighten a great nation. We see a dim twilight; *others* will rejoice in the rising sun, and *others* in the meridian day."

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 1st, 1871, to July 1st, 1871 :

ALBANY.				Cambridge—St. John's Mem. Chap.			
<i>Glens Falls</i> —Messiah.....	11	00		S. S., for Yoong			
<i>Rensselaerville</i> —Trinity.....	2	83		Kiung, China.....	75	00	
<i>Troy</i> —Christ, a member for China	10	00		<i>Lowell</i> —St. Anne's.....	51	73	153 73
“ St. John's.....	80	00	103 83				
CONNECTICUT.				MICHIGAN.			
<i>Fair Haven</i> —St. James'.....	20	00		<i>Hillsdale</i> —St. Peter's.....	2	50	
<i>Hartford</i> —Trinity College.....	5	00		<i>Saugatuc</i> —All Saints'.....	5	00	7 50
<i>New Haven</i> —St. Thomas' S. S., for				MISSOURI.			
Africa.....	17	00		<i>South St. Louis</i> —St. Paul's.....	24	30	24 30
<i>Old Saybrook</i> —Grace.....	10	00		NEW HAMPSHIRE.			
<i>Redding Ridge</i> —Mrs. J. W. S., for				<i>Portsmouth</i> —St. John's Ladies'			
China.....	1	00		Mis. Soc'y.....	20	00	20 00
<i>Southport</i> —Trinity, Walter Bulk-				NEW JERSEY.			
ley, Memorial for Af-				<i>Dover</i> —St. John's.....	4	50	
rica, per Rev. E. L.				<i>Haddonfield</i> —Grace.....	9	00	
Wells.....	31	35		<i>Princeton</i> —Hon. C. S. Olden, for			
<i>Stamford</i> —St. Andrew's S. S., a				China.....	250	00	263 50
“ Trinity offering.....	11	27		NEW YORK.			
<i>Windsor</i> —Grace.....	15	75		<i>Fordham</i> —St. James'.....	100	55	
<i>Yantic</i> —Grace.....	5	00	117 37	<i>New York</i> —Ch. Heavenly Rest... 101 24			
DELAWARE.				“ St. Ann's, Miss Sta-			
<i>Christiana Hund</i> —Christ.....	64	00		ley, five-cent coll... 8 60			
“ A friend, for				“ Holy Communion... 20 00			
China.....	300	00		“ St. John's Chapel... 26 64			
<i>Wilmington</i> —St. Andrew's.....	16	67	380 67	“ St. Thomas' Chapel			
ILLINOIS.				S. S.....	6	17	
<i>Alton</i> —St. Paul's.....	18	30		“ N. Y. State Col. Soc'y,			
<i>Algonquin</i> —L. F.....	6	00		for ed. of J. F. Rus-			
<i>Tiskilwa</i> —St. Jude's \$3; S. S. \$5.	8	00	32 30	sell and W. M. Rich-			
INDIANA.				ards in Hoffman In-			
<i>Evansville</i> —St. Paul's, a lady... 1 50				stitute, from May,			
<i>Richmond</i> —K. A. N.....	16	00	17 50	1870, to May, 1871... 150 00			
IOWA.				“ J. F. Sheafe, for			
<i>Davenport</i> —Bishop's Ch., a mem-				China.....	250	00	
ber.....	2	00		<i>Philipstown</i> —St. Philip's five-			
<i>Janesville</i> —A friend of Missions.. 3 00			5 00	cent collection... 5 00			
KANSAS.				<i>Scarsdale</i> —St. James' the Less... 10 00			
<i>Lawrence</i> —Grace S. S., for educa-				<i>Warwick</i> —Christ.....	5	15	682 75
tion of L. C. K.				NORTH CAROLINA.			
Spaulding, Africa... 25 00			25 00	<i>Huntersville</i>	3	87	
KENTUCKY.				<i>Rowan Co.</i> —Christ.....	2	75	
<i>Hickman</i> —Dr. F. M. Usher, for				<i>Wilkesboro</i> —Mary T. B., for Bp.			
China.....	5	00		Williams.....	1	00	7 12
<i>Lexington</i> —Christ.....	235	00	240 00	OHIO.			
LONG ISLAND.				<i>Fremont</i> —St. Paul's.....	12	15	
<i>Brooklyn</i> —Mrs. J. L. Brown.....	2	50		<i>Wellsville</i> —John Thomas, for			
<i>Little Neck</i> —Zion \$106.40; S. S.				China.....	2	00	14 15
\$25.50.....	131	90	134 40	OREGON.			
MAINE.				<i>Oregon City</i> —St. Paul's.....	6	00	6 00
<i>Ft. Fairfield</i> —St. Paul's.....	2	50	2 50	PENNSYLVANIA.			
MARYLAND.				<i>Branchtown</i> —House of Prayer			
<i>Baltimore</i> —Cash.....	7	50		S. S.....	10	00	
<i>Frederick</i> —All Saints', five-cent				<i>Chestnut Hill</i> —St. Paul's.....	15	00	
collection.....	50	00		<i>Doylestown</i> —St. Paul's \$10.50:			
<i>Georgetown</i> —Christ, for China... 150 00				S. S. \$16.....	26	50	
“ St. John's.....	25	00		<i>Great Bend</i> —Grace S. S., for China. 3 00			
<i>Washington</i> —Rock Creek Parish ½				<i>Lancaster</i> —St. James' five-cent			
\$30; S. S. \$5.....	35	00		collection.....	9	50	
“ Trinity.....	35	00	305 50	<i>Lower Merion</i> —Redeemer..... 185 83			
MASSACHUSETTS.				<i>New Milford</i> —St. Mark's S. S.... 5 00			
<i>Brookline</i> —St. Paul's S. S., for				<i>Philipsburgh</i> —John M. Hale, for			
China.....	27	00		Africa.....	10	00	
				<i>Philadelphia</i> —Incarnation, for			
				China.....	10	00	

<i>Philadelphia</i> —Redemption S. S., for education of a Chinese girl.....	10	00	
" St. Luke's S. S., for China and Af- rica.....	50	00	
" St. Philip's Mis- sionary Society.....	300	00	
" Miss Mary Bow- man, for Bp. Wil- liam's work in China.....	10	00	
" Edwin Palmer.....	2	00	
" Rev. Jas. Sanl.....	1000	00	
<i>Upper Providence</i> —St. Paul's S. S., for Africa.....	7	00	
<i>Sunbury</i> —St. Matthew's.....	14	21	1668 04

PITTSBURGH.

<i>Butler</i> —St. Peter's.....	16	42	
<i>Brady's Bend</i> —St. Stephen's, for China.....	21	00	
<i>Pittsburgh</i> —St. Andrew's S. S., for China.....	60	00	
<i>Rimersburgh</i> —Mission.....	6	00	
<i>Seewickley</i> —St. Stephen's.....	21	10	124 52

RHODE ISLAND.

<i>Barrington</i> —St. John's.....	5	50	
<i>Bristol</i> —St. Michael's five-cent collection.....	63	50	
<i>Newport</i> —Trinity.....	42	00	
<i>Providence</i> —Grace, a member, for China.....	1	00	112 00

SOUTH CAROLINA.

<i>Glenn Springs</i> —For Bp. Williams, China.....	4	00	4 00
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TEXAS.

<i>Waco</i> —St. Paul's \$10.10; S. S. \$5.50.....	15	60	15 60
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UTAH.

<i>Salt Lake</i> —St. Mark's, for China..	20	85	20 85
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VERMONT.

<i>Windsor</i> —St. Paul's.....	5	00	5 00
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VIRGINIA.

<i>Clarksville</i> —St. Timothy's.....	5	60	
<i>Leesburgh</i> —St. James' S. S. for China.....	32	00	
<i>Lynchburgh</i> —Grace Mem., quart. paym't, for Chi- nese student, un- der Bp. Williams..	12	50	
<i>Oakland</i> —St. Martin's Par. for Mrs. Nelson's Kong Wan Mission, China.	5	00	
<i>Richmond</i> —Monumental, for China.....	2	00	
<i>Verdon</i> —St. Martin's, for China...	22	67	79 77

WESTERN NEW YORK.

<i>Albion</i> —P. A. F.	4	00	
<i>Hunt's Hollow</i> —St. Mark's, a member.....	2	00	6 00

MISCELLANEOUS.

M. H. V., for School House in Africa.....	50	00	
A friend, at the discretion of Rev. J. G. Auer.....	200	00	
A. V., for China.....	3	50	
<i>Port au Prince</i> —Rev. J. T. H. and Rev. J. A. Gold.....	10	00	263 50

LEGACIES.

Estate of Elizabeth Wooley.....	2506	73	
Estate of Sarah Wooley.....	2275	52	
<i>Cleveland, Ohio</i> —Estate of Benj. Northrup.....	950	00	5732 25
			\$10,574 65
Receipts from Missionary Boxes.....			470 69
Amount previously acknowledged...			81,166 50

Total from Oct. 1, 1870..... \$92,211 84

RECEIPTS FROM MISSIONARY BOXES, JUNE, 1871.

DELAWARE.

<i>Newark</i> , 9286 and 9287.....	3	50	3 50
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EASTON.

<i>Centreville</i> , 19 boxes.....	22	52	22 52
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KENTUCKY.

<i>Louisville</i> , Christ S. S., 12 boxes..	31	00	31 00
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LOUISIANA.

<i>Houma</i> , 2 boxes.....	3	65	3 65
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MARYLAND.

<i>Baltimore</i> , 8531.....	2	00	2 00
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NEW JERSEY.

<i>New Brunswick</i> , 5 boxes.....	2	45	2 45
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NEW YORK.

<i>Poughkeepsie</i> , 6 boxes.....	4	04	
<i>Rye</i> , Christ S. S., 34 boxes.....	85	12	
<i>Scarsdale</i> , St. James' the Less, 949 to 958.....	12	00	
<i>White Plains</i> , Grace, 5 boxes.....	5	73	106 89

OHIO.

<i>Cincinnati</i> , St. John's, 31 boxes..	47	65	
<i>Cleveland</i> , Trinity, 19 boxes.....	49	41	

<i>Clifton</i> , Calvary 11 boxes.....	26	60	
<i>Gambier</i> , 1079.....	2	00	125 66

PENNSYLVANIA.

<i>Westchester</i> , Holy Trinity, 60 boxes, for China.....	60	00	60 00
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SOUTH CAROLINA.

<i>Yorkville</i> , 7 boxes.....	8	70	8 70
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VIRGINIA.

<i>Albemarle Co.</i> , 4 boxes.....	10	50	
<i>Berryville</i> , Grace, 3323.....	1	70	
<i>Boydton</i> , 1309.....	1	50	
3 boxes.....	3	97	
<i>Brandy Station</i> , 20 boxes.....	48	66	
<i>Hanover Co.</i> , St. Martin's Parish, 11 boxes.....	9	11	
<i>Liberty</i> , 4169.....	7	50	
<i>Orange</i> , C. H., St. Thomas' 5 bxs.	12	00	
<i>Richmond</i> , Box 10382, for China..	1	15	
<i>Weston</i> , 4 boxes.....	4	73	100 82

WISCONSIN.

<i>Madison</i> , 3 boxes.....	2	00	2 00
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MISCELLANEOUS.

1993.....	1	50	1 50
			\$470 69

Commission OF Home Missions to Colored People.

AUGUST, 1871.

SOUTHERN OPINION.

KENTUCKY.

At the recent convention of this Diocese the Rt. Rev. the assistant Bishop in his address, thus spoke of the relation of our Church to the Colored Race.

“To one other subject of the highest importance I now desire to call the attention of my brethren of the clergy and laity. I refer to the moral and spiritual condition of the colored race in the diocese of Kentucky, and our great responsibility toward them.

“There are now within the State of Kentucky not far from three hundred thousand people of color, and over this vast multitude our Church as yet has exerted a scarcely appreciable influence. One small congregation in the city of Louisville and two schools, one in Louisville and one in Frankfort complete the record of our work of evangelization among them. But who can read such a record and feel no responsibility for our failure as a branch of God’s Church to reach the vast masses of this race living by our side! Were they pagans sunk in Fetishism in Africa they would still have a claim upon us to whom God has committed the precious heritage of His Church with the Gospel of salvation, able to heal all the sorrows and relieve the wretchedness and purify the uncleanness of the most degraded race of mankind. But these are at our doors, in our streets, under the shadow of our churches, in our homes, and around our firesides. We, too, of all Christians, are those who claim the most for our spiritual heritage; yet we are the last to bring these children of ignorance and degradation within the influence of the Church of CHRIST. For myself I feel deeply the burden of this neglect; I feel it profoundly as the mistake, the sin of a great and powerful Church organized for the rescue of perishing souls.

“It is a question, too, that we as a Church may approach with peculiar advantages. As a Church our history on this subject is one that we can refer to with thankfulness. Our Church councils, diocesan and national, were scarcely ever agitated by discussions growing out of the political

relation of the two races, while throughout the South were to be found, in almost every diocese, flourishing churches and unions among people of color, where children and adults were faithfully instructed, the Word of God preached soberly and effectively, the Sacraments duly administered, and all the restraining and sanctifying influences of the Church of God thrown around them.

“All this has passed away, and we are called to meet new responsibilities. We can look on our duty to this race solely in the light of its bearing upon the interests and destiny of the soul. As a Church of CHRIST, we have nothing to do with the questions that agitate the world concerning the civil and political status of the colored race. But this is our responsibility. Here are well-nigh three hundred thousand human beings within the bounds of our Diocese with souls to be saved or lost, perishing for lack of knowledge, and of that knowledge we are the possessors; utterly ignorant of the claims and almost the existence of this Church which we claim to be primitive, Apostolic, Catholic and Reformed, and true representative of the Church of the Apostles of the LORD JESUS.

“Brethren, I will not, I need not, enlarge on the heavy responsibility resting upon us in this matter. I believe that it is felt by all, acknowledged by all; but the great question before which we all stand silent and confounded is, how can we meet this responsibility? How can we reach the colored race? How can we bring all the blessed healing and purifying influences of this Church to bear upon them? They seem almost beyond our reach; they turn away from our sober and orderly services to find more congenial modes of worship.

“It is not my place, dear brethren, in the presence of our venerable senior Bishop, to make any practical suggestion to you concerning your duty in this matter. He has for a long time been zealous in behalf of the evangelization of the colored race in this Diocese. But I could not forbear to express to you my own deep sense of our responsibility as a Church to this people whose destiny God has most manifestly linked to ours.

TENNESSEE.

A COMMITTEE of the Convention of the Diocese on the Colored School at Memphis having presented their Report the Hon. Jacob Thompson spoke as follows:—

MR. PRESIDENT: I was elected a trustee of the Canfield Orphan Asylum about a year ago, and at the time of my election knew nothing of the objects or purposes of the institution. I am happy, however, to-day, to be able to state to this convention that after fully investigating the objects to be attained by this institution, I can most cordially and heartily recommend it as one calculated to do a vast amount of good to the

unfortunate race, which though amongst us, is not of us, but one whose moral training and elevation rests entirely upon the Anglo Saxon element in this country.

"This institution is situated in the city of Memphis, and has attached to the building about one acre of land. The building was erected at a cost of about \$18,000, and the entire value of the property at present is \$30,000. During the year 1866, Mrs. Canfield conveyed to the Protestant Episcopal Church, and placed under its charge this entire property, to be used as an Orphan Asylum for destitute and helpless colored orphans. At that time it was prosperous and successful, but the trustees soon found that the very ends for which the institution was established was defeated by reason of the growing demands from the best families in the country for the orphans. An orphan was scarcely received into the institution before offers from responsible persons were made, which promised more for education and training of the child than the institution could possibly do. Under these circumstances it would manifestly have been to the disadvantage of the children to have retained them in the Asylum. And so as a Colored Orphan Asylum it proved a failure. But, by the deed of conveyance it was provided that in the event it should prove a failure as an asylum for indigent colored orphans, it should then be devoted to school and Church purposes for the colored race. On account of some legal difficulties of a delicate nature, which to speak of would not further the interests of the institution the conveyance was changed from a deed to the Church to a deed to certain trustees for school purposes, still however retaining its Church privileges and usages. As it could no longer be used for its original purpose, efforts were made to secure an efficient teacher which was found in a man sent out by the Bishop of Florida. This man, Thomas G. Thompson, is a native of St. Thomas, well educated, fluent, discreet, polite and brought up under the wing of the English Church. Sir, I intend no disrespect to the white race when I say that he is the best teacher I have ever seen. His aptness for teaching and his executive ability are remarkable. While attending an examination on arithmetic, geography, reading, sacred history and other things, I was forcibly struck with the proficiency of the scholars, and the gift for imparting knowledge which characterized their teacher. The building on the grounds is admirably adapted for a graded school, and applications have been made to the educational board of visitors for an appropriation sufficient to support the primary department and employ Thompson as the teacher of a high school to prepare more colored youths for usefulness in the Church and in life.

"It were needless, Mr. President, to say here that our Church is the Church Catholic—the universal Church—the Church that should extend its arms in every direction, and take in its folds all nations and tongues, and principalities and powers—the Church that has preserved for nearly

two thousand years the same prayers, the same usages, the same creed, the same ordinances, and that amid the multifarious changes that have marked nations has remained unchangeable. This system so durable, is the one best adapted for the instruction of the colored race. When once they have become accustomed to the use of the Prayer-Book they learn the elements of Christian faith, and are brought to repeat the Creed which the Apostles and good men from the crucifixion of CHRIST to the present time have repeated and regulated their lives by. The Prayer-Book contains the prayers of the most devoted Christians since that time; it fixes religious principles; it anchors religious hope; it gives in a condensed form what they must believe to become Christians, and however much men may preach on ordinary texts, the reader of the Prayer-Book could receive or reject whatever did not conform to the established faith. This book gives them something to stand upon, and around which they can rally, and not be subject to be tossed about by every wind of doctrine or tossed upon every sea of doubt. When once they have become familiar with its forms, it serves as a beacon light to direct them through the world of darkness, and to reform them morally, socially and religiously. No other Protestant sect or community furnishes such advantages to the colored man.

"Mr. President, I have been a slave-holder, and as a slave-holder, I felt my responsibility for the religious training of the colored race as a master and as a Christian. Now, since they have been emancipated, I feel my responsibility as a patriot and as a Christian. I claim for the whole white race superiority of natural intellect. Physically, I admit his equality; but morally and religiously the instincts of the colored man are stronger than the white. His nature is pre-eminently religious. His emotional nature is more vivid; his piety more intense, and I believe the Church will be very derelict in her duty if it does not take this opportunity of bringing this race within her control. I appeal to the Clergy, and especially to the Clergy of Memphis, to give to this institution their earliest consideration and support; to visit it; to preach in rotation for it; to sustain and encourage this man Thompson, who, to his praise be it said, though tempted by corrupt politicians, and sought to be made an agent while in Florida, for the elevation of men vastly his inferiors, has never swerved from his line of duty, but pursued the even tenor of his way, resolutely following his convictions of duty, which he conceives to be the elevation, and enlightenment, and mental cultivation of his race. Let the ministers receive those of the colored race who are prepared as members, and as soon as a Church is established, let this man Thompson, who is an honor to his race, be ordained as minister, if found qualified. In this way a branch of the Church will be built up which will extend its influence throughout the length and breadth of the land, and redound to the eternal interest of the colored race.

"Rev. Richard Hines, D.D., thought the remarks of the Hon. Jacob Thompson quite opportune. If he believed the Church would never reach the poor he would leave it. The ministers confine themselves too much to the wealthy portion of the community. If a theory is a little unpopular they pull off. For his part, he was willing to instruct the colored race in religion. It was his duty so to do. He had done it when expressions from members showed it met with no favor from them. But so long as he was endowed with health and life, he intended to convey the Gospel to the poor.